

FOLDYV  
OF CHRIST.

*Devoted into four books.*

Written in Latin by the Learned  
and Devout man


THOMAS A KEMPIS,  
Chanon Regular of the Order  
of S. Augustine.

Translated into English by F. B.  
THE THIRD EDITION.



Permissu Superiorum. 1614.





willkommen blüht  
Lüsing in maiden  
Larw Roman  
geiridin  
Theuermaker

m  
ly  
lov  
vn



TO THE  
HONOVABLE

AND

VERTVOVS  
ELIZABETH VAVX

Mother to the LORD

VAVX.



HONOVABLE  
AND RIGHT  
WORTHY,

THE publike de-  
mōstratiō which you haue late-  
ly giuē of your true desire to fol-  
low the footsteps of our Lord,  
vndergoing so heauy a Crosse,

A 2

*The Honorable Elizabeth Vaux  
1740*

4 THE EPISTLE

for his sake, with so ready & resolved a mind, hath moved me to dedicate this little Booke, of the *Imitation of Christ*, vnto You: assuring my selfe that it will be no lesse gratefull to You, to see it appeare in light, purged from many mistaken sentēces which were in the former Translatiōs, then the reading and practice therof will be profitable to others; it being so diuine and excellent a worke, as in the opiniō of such as can best iudge of this matter, of all the Bookes which are writren, that treat of spirit and Christian Perfection (the holy Scripture excepted) it is inferiour to none, if it excelleth not all.

No booke hath byn more approued by generall consent, none more often printēd and transla-

# DEDICATORY

translated into diuers languages,  
none more esteemed, comended,  
yea comanded also by the chie-  
fe Maisters of Spirit of some Re-  
ligious Orders, to be often read  
by euery one in priuate, & once a  
weeke publikely to all. So full of  
sweet sense is this diuine Flo-  
wer, that the most spirituall becs  
may dayly draw from thence  
great plenty of celestiall hony;  
It is a dish of so diuine meate,  
that it neuer satiates the deuout  
mind: but as the wisdom of  
God doth promise to all such as  
sit at that heauenly banquet; so  
shall they find in this spirituall  
food, *The more they eat it, the more  
they shall hunger after it.*

And the reason heerof is, for  
that it contayneth so great depth  
of spirit, and so great store and  
variety of heauenly documents,

## THE EPISTLE

that it seemeth cuer new to the Reader, and like another Māna affoordeth to euery one that delightfull tast which best agreeth with the palate of his soule: and none can loath it, but they whos lustes do carry them to Egyptian slavery. A true Israelite may feed vpon it fourty yeares together, and euer find such pleasing tast, & increasing strength by vse therof, as will sustaine him in the desert of this world, & enable him to goe on without fainting, till he arriue at his promised inheritance of Eternall rest.

The practise of that which this Booke doth teach, couereth the soule with the rich garment of grace, & adorneth it with the splendent pearles of Euāgelicall Perfection, which maketh vs more pleasing in the sight of  
God.

# DEDICATORY.

God, then the deckings of all earthly iewells make the sayrest Lady in the Kingdome where you are, appeare beautiful to the eyes of men. It returneth abundant Gayne for sustained Losses & enlargeth the Liberty which is now restrayned. It raiseth vp to cheerefull cōfidence the debased head, & placeth in a Throne of endless Honour those who in this world doe seem imprisoned in the blacke cloud of disgrace.

To Yow therefore who haue so willingly endured the losse of your earthly substance, I haue thought good to present this Euangelicall Pearle, & incomparable Treasure contayned in a little roome. Heere you shall find the most perfect māner of conforming our selues to Christ our heauēly Paterne, and see the

**THE EPISTLE**  
vertues set forth in their colours  
which did most shine in the life  
of our Lord himself and read in  
plaine and vulgar phrase those  
Lessōs of high Perfectiō, which  
are commended vnto vs by the  
highest wisdom, & which haue  
made as many Saints, as they  
haue had diligent and obseruant  
followers.

ACCEPT therefore, I be-  
seech you, this little Present, pre-  
sented by him who wisheth you  
much more temporall happines  
then your present state affor-  
deth; & that endles glory, wher-  
of your present suffering is no  
vncertaine pledge. This first of  
January. 1620.

*Yours, euer assured,*  
F. B.

OF



OF THE  
FOLLOWING  
OF CHRIST.

---

THE FIRST BOOKE.

---

CHAP. I.

*Of the Imitation of Christ, and con-  
tempt of all the Vanities  
of the world.*

**H**E that followeth me, wal-  
keth not in darknesse,  
saith our Lord. These are  
the words of Christ, by  
which we are admonished, that we  
A 5 ought



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ought to imitate his life, and manners, if we will be partakers of his diuine light, and be deliuered from all blindnesse of hart. Let therefore our chiefest care be to meditate vpon the life of Iesus Christ.

8. The doctrine of Christ exceedeth all the doctrine of the Saints, and he that had the light of spirit, would discouer therein, a secret and hidden Manna. But it falleth out, that many, who often heare the Ghospell of Christ, do yet feele in themselues but slender motion of any holy desire, because they are void of the spirit of Christ. But whosoever will fully and feelingly vnderstand the words of Christ, must endeavour to conforme his life wholly to the life of Christ.

9. What will it auail thee to dispute profoundly of the Trinity, if thou be voyd of humility, and thereby displeasing to the Trinity? High words, surely, make a man neither holy nor iust, but a vertuous life maketh him deare to God.

OF CHRIST. LIB. I.

God. I had rather feele compun-  
ction, then vnderstand the defini-  
tion therof. If thou didest know  
the whole Bible by hart, and the  
sayings of all the Philosophers,  
vvhath would all that profit thee,  
without charity, and the grace of  
God? Vanity of vanities, and all is  
vanity, but only to loue God, and  
wholy to serue him. This is the hi-  
ghest wisdom, by contempt of the  
world, to tend towards the King-  
dome of heauen.

4. It is therefore vanity to  
seeke after fading riches, and to re-  
pose trust in them. It is also vanity  
to gape after honours, and to climbe  
to high degree. It is vanity to fol-  
low the appetites of the flesh, and  
to labour for that, for which thou  
must afterwards suffer more grie-  
uous punishments. Vanity it is to  
wish to liue long, and to be care-  
lesse to liue well. It is vanity to  
mind only this present life, and  
not to foresee those things which  
are to come. It is vanity to set thy

11 THE FOLLOWING  
loue on that which speedily passeth  
away, and not to hasten thither,  
where euerlasting ioy is perma-  
nent.

5. Call often to mind this pro-  
uerbe: That the eye is neuer satis-  
fied with seeing, nor the eare filled  
with hearing. Endeauour therefore  
to withdraw thy hart from the affe-  
ction of visible things, and to  
turne thy selfe to the inuisible. For  
they that follow their sensuality, do  
staine their owne consciences, and  
loose the grace of God.

## CHAP. II.

*Of the humble conceipt of our selues:*

ALL Men by nature desire to  
know: but what auaieth know-  
ledg without the feare of God? Su-  
rely, an humble husbandman that  
feareth God, is better then a proud  
Philosopher that neglecting himsel-  
fe, laboureth to vnderstand the cour-  
se

se of the heauens. Who so knoweth himselfe well, groweth daily more contemptible in his owne conceipt, and delighteth not in the praises of men. If I vnderstood al that is to be knowne in the world, and were not in charity, what would that helpe me in the sight of God, who will iudge me according to my deedes?

2. Giue not thy selfe to inordinate desire of knowledg, for therein is much distraction and deceit. The learned are willing to seeme so to others, and to be accompted wise. There be many things, which to know doth little or nothing profit the soule: and he is very vnwise, that bestoweth his labour about other things, then those that may auaille him for the health of his soule. Many words do not satisfy the desires of the hart: but a good life comforteth the mind, and a pure conscience giueth great assurance in the sight of God.

3. How much the more thou knowest, and how much the better thou

#### 24 THE FOLLOWING

thou vnderstandest, so much the more grieuously shalt thou therefore be judged, vnlesse thy life be also more holy. Be not therefore extolled in thy owne mind for any art or science which thou knowest: but rather let the knowledge giuen thee, make thee more faithfull. If thou thinkest that thou vnderstandest & knowest much; know also that there be many things more, which thou knowest not. Thinke not too well of thy self but rather confesse thine ignorance. Why wilt thou prefer thy selfe before others, sith there be many more learned & skilfull in the Law then thou? If thou wilt know or learn any thing profitable, desire not to be knowne, and to be little esteemed of by men.

4. The highest and most profitable reading is the true knowledge & consideration of our selues. It is great wisdom and perfection to esteeme nothing of our selues, & to thinke alwaies well, and commendably of others. If thou shouldst see  
another

OF CHRIST. LIB. I. 15

another openly sinne, or commit any heynous offence; yet oughtest thou not to esteeme the better of thy selfe, for thou knowest not how long thou shalt be able to remayne in good estate. We are all frayle, but thou oughtest to esteeme none more frayle then thy selfe.

CHAP. III.

*Of the doctrine of Truth.*

**H**APPY is he whome Truth by it selfe doth teach, not by figures, and voyces that passe away; but as it is in it selfe. Our owne opinion and sense do often deceaue vs, and it discernes little. What auaieth it to dispute and contend about darke and hidden things; whereas for being ignorant of them we shall not so much as once be reprehended at the day of iudgment? It is a great folly to neglect the things that are profitable & necessary, & giue our minds to that which is curious and hurtfull: vve haue

**THE FOLLOWING**

haue eyes and do not see,

2. And what haue we to do with the terms and distinctions of Logicians? He to whome the Eternall Word speaketh, is deliuered from multitudes and diuersities of opinions. By that one Word all things do speake, and all declare the same: and this is the beginning, and that which speaketh vnto vs. No man without that Word vnderstandeth or iudgeth rightly. He to whome all things are one, who draweth all things to one, and seeth all things in one, may enioy a quiet mind, and remaine peaceable in God. O God, the eternall Truth, make me one with thee in everlasting charity. It is tedious to me often to read & heare many things. In thee is all that I would haue, and can desire. Let all Doctours hold their peace: let all creatures be silent in thy sight: speak thou alone vnto me.

3. How much the more one is retired within himselfe, and becometh inwardly sincere, and pure: so much

much the more, and higher mysteries doth he vnderstand without labour: for that he receaueth light of vnderstanding from aboue. A pure, sincere & stayed spirit is not distracted, though he be imploied in many workes: for that he worketh all to the honour of God, and laboureth for inward tranquillity, without seeking himself in any thing he doth. Who hindera and troubles thee more thē the vnmortified desires of thine owne hatt? A good & deuout man first of all disposeth in himselfe his outward works: neither do they draw him to the desires of an inordinate inclinations but he ordereth thē to the prescript of reason. Who hath a greater combate, then he that laboureth to ouercom himselfe? This ought to be our endeauour, to conquer our selues daily, to wax stronger, and be more able to subdue our passions, and alwaies in this way to get some ground.

4. All perfection in this life hath some imperfections mixt with it: &c.



**IS THE FOLLOWING**

no knowledge of ours is void of darkness, and ignorance. An humble knowledge of thy self is a more secure way to God, then a deepe search after learning: yet learning is not to be blamed, nor the only knowledge of any thing whatsoever is to be disliked, it being good in it selfe, and ordained by God: but a good conscience, and a vertuous life is to be preferred before it. And for that many endeuour, rather to get knowledge, then to liue well: therefore they are often deceiued, and reape either none, or very slender profit of their labours.

5. O, if men bestowed as much labour in the rooting out of vices, & planting of vertues, as they doe in mouing doubts & questions; neither would there so much hurt be done, nor so great scandall be giuen in the world, nor so much loosnes be practised in places erected for vertue! Truly at the day of Iudgment we shall not be examined what wee haue read, but what we haue done:

nor how well we haue spoken, but how vertuously we haue liued. Tell me now, where are all those great Doctours and Maisters with whom thou wast well acquainted, whilst they liued & flourished in learning? Now others possesse their liuings, & perhaps do scarce euer thinke of the. In their life time they seemeed something, and now they are not spoken of.

6. O, how quickly doth the glory of this world passe away! Would God their life had byn answerable to their learning, then had their study and reading byn to good purpose. How many perish in this world by reason of vaine learning, who take little care of the seruice of God? And because they rather choose to be great then humble: therfore they vanish away in their own thoughts. He is truly great, that is great in charity. He is truly great, that is little in himselfe, and that maketh no account of the height of honour. He is truly wise, that accompteth all earthly

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thly things as dung, that he may  
gaine Christ And he is truly learned,  
that fulfilleth the will of Christ, and  
forsaketh his owne.

CHAP. IIII.

*Of Prudence, and Foresight in  
our actions.*

**W**E must not giue care to euery  
suggestion or instinct, but ought  
warily, & leasurly to ponder things  
according to the will of God. But  
(alas) such is our weaknesse that we  
rather often belieue, and speake euil  
of others, then good. Those that are  
perfectly vertuous, do not easily giue  
credit to euery thing that is told the,  
for they know that human frailty is  
prone to euill, and very subiect to  
faile in words.

It is great wisdom not to be  
rash in thy proceedings, nor to stand  
stifly in thine own conceits; as also  
not to belieue euery thing which  
thou hearest: nor presently to relate  
again

OF CHRIST. LIB. I. 22  
again to others, what thou hast  
heard, or dost belieue. Consult with  
him that is wise, and of a good con-  
science, and seeke to be instructed by  
a better then thy selfe, rather then to  
follow thine owne inuentions. A  
good life maketh a man wise accor-  
ding to God, & giueth him experi-  
ence in many things. How much the  
humbler one is in himselfe, & more  
subiect and resigned vnto God: so  
much the more prudent shall he be  
in all his affaires, and enioy greater  
peace and quiet of hart.

#### CHAP. V.

*Of the reading of holy Scriptures.*

**T**RUTH, not Eloquence is to be  
sought for in holy Scripture. Ech  
part of it is to be read with the same  
spirit it was made. We should rather  
search after spirituall profit in Scri-  
ptures, then subtilty of speach. We  
ought to read deuout & simple boo-  
kes as willingly as high and learned,  
Let

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Let not the reputation of the writer offend thee, whether he be of great or small learning: but let the pure word of truth moue thee to read. Search not who spake this, or that, but marke what is spoken.

2. Men passe away: but the truth of our Lord remaineth for euer. God speaketh vnto vs sundry waies, without respect of persons. Our owne curiosity ofrē hindreth vs in reading of the Scriptures, when as we will examine, and discusse that which we should rather passe ouer without more adoe. If thou desire to reape profit, read humbly, plainly, & faithfully: neuer desire the estimation of learning. Inquire willingly, & heare with silence the words of holy men: dislike not the Parables of Elders, for they are not recounted without cause.

CHAP.

## CHAP. VI.

*Of inordinate Desires, and Affections.*

**W**HENSOEVER a man desireth any thing inordinatly, he is presently disquieted in himselfe. The proud and couetous can neuer rest. The poore and humble in spirit, liue together in all peace. The man that is not wholly dead in himselfe, is quickly tempted, and overcome in small and trifling things. The weak in spirit, and that is yet in a manner subiect to his appetites, and prone to sensible things, can hardly withdraw himselfe altogether frō earthly desires. And therefore he is often afflicted, when he goeth about to retire himselfe from the : and easily falleth into indignation, when any opposition is made against him.

2. And if he hath followed therein his appetite, he is presently disquieted.

#### 64 THE FOLLOWING

quieted with remorse of conscience :  
for that he yielded to his passion ,  
which profiteth him nothing to the  
obtaining of the peace he sought for.  
True quiet of mind therefore, is got-  
ten by resisting our passions, not by  
obeying them . There is no peace in  
the hart of a carnall man, nor of him  
that is addicted to outward things,  
but in the spirituall and feruent,

#### CHAP. VII.

##### *Of flying vayne Hope, and Pride.*

**H**E is vaine that putteth his trust  
in men, or creatures. Be not asha-  
med to serue others for the loue of  
Iesus Christ: nor to be esteemed  
poore in this world. Presume not  
vpon thy selfe but place thy hope in  
God . Do what lieth in thy power,  
and God will assist thee . Trust not  
in thine owne knowledg, nor in the  
wisdom or prudence of any liuing  
creature : but rather in the grace of  
God ,

OF CHRIST. LIB. I. 25

God, who helpeth the humble, and  
humbleth the presumptuous, and  
proud.

2. Glory not in wealth, if thou  
haue it; nor in the power of thy  
friends: but in God, who giueth all  
things, and aboue all desireth to giue  
thee himselfe. Extoll not thy selfe for  
the stature, and beauty of thy body,  
which is dissolued, and disfigured  
with euery little sicknes. Take not  
pleasure in thy naturall gifts; or wit,  
least thereby thou displease God, to  
whome appertaineth all the good  
whatsoever nature hath giuen thee.

3. Esteeme not thy selfe better  
thē others, least perhaps in the sight  
of God, who knoweth what is in  
man, thou be accompted worse then  
they. Be not proud of thy good wor-  
kes, for the iudgements of God are  
farre different from the iudgments  
of men, & that often offendeth him  
which pleaseth them. If there be any  
good in thee, belieue that there is  
much more in others, that so thou  
maist the better keepe within thy  
hart



as THE FOLLOWING

hart the precious treasure of humilia-  
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ny one. The humble enjoy conti-  
nuall peace: but in the hart of the  
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tion.

CHAP. VIII.

*That too much familiarity is to  
be shunned.*

**L**Ay not thy hart open to euery  
one: but treat of thy affaires  
with the wise, and such as feare God:  
Conuerse not much with yong peo-  
ple, and strangers. Flatter not the  
rich; neither do thou appeare wil-  
lingly before great personages. Keep  
company with the humble, simple,  
deuout, and vertuous; and confer  
with them of those things, that may  
edify. Be not familiar with any wo-  
man: but in generall commend all  
good women to God. Desire to be  
fami-

OF CHRIST. LIB. 1. 17  
familiar with God alone, and his  
angells, and fly the knowledge of  
men.

2. We must haue charity to-  
wards all, but familiarity with all is  
not expedient. Sometimes it falleth  
out, that the fame of some person  
that is vnknowne, is much esteem-  
ed; whose presence notwithstanding  
is not gratefull to the eies of the  
beholders. We thinke sometimes  
to please others by our company,  
and we rather distast them with our  
disordered manners, and the euil  
customes which they discover in vs.

#### CHAP. IX.

##### *Of Obedience, and Subiection.*

IT is a great matter to liue in  
Obedience to be vnder a Supe-  
riour, and not to be at our ovvne  
disposition. It is much safer to liue  
in the state of subiection, then of go-  
uernment. Many liue vnder Obe-  
dience, rather for necessity then for  
charity: and such are discontented,

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hart the precious treasure of humili-  
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and do easily repine and murmur. Neither can they attaine to freedome of mind, vnlesse they willingly and hartily put them selues vnder Obedience for the loue of God. Go whither thou wilt, thou shalt find no rest, but in humble subiection vnder the gouernment of a Superiour. The imagination and change of places haue deceiued many,

2. True it is, that euery one vwillingly doth that vvhich agreeth with his owne sense and liking; and is apt to affect those most, that are of his owne mind: But if God be amongst vs, we must leaue our owne iudgment, that so peace and quietnes may be the better preserued. Who is so wise, that he can fully know all things? Trust not therfore too much to thine owne conceipts; but be willing to heare the iudgment of others. If that which thou thinkest be good, and notwithstanding dost leaue it for God, and followest the opinion of another, it shall be better for thee.

3. I haue often heard, that it is more secure to beare and take counsell, then to giue it. It may also fall out, that ech ones opinion may be good: but to refuse to yield to others, when as reason, or cause requireth it, is a token of wilfullnes & pride.

## CHAP. X.

*Of the auoyding superfluitie in words.*

**F**LY the vnquietnes of men as much as thou canst: for the talke of worldly affaires hindreth very much, although they be recounted with sincere intention: for we are quickly defiled, and as it were enthralled with vanity. I could wish that I had often times held my peace, when I haue spoken: and that I had not byn in company. Why do we so willingly speake, and talke one with another, when notwithstanding we seldom returne to silence, without hurt of conscience? The cause wherefore we so willingly talke, is, for that by discoursing one with another, we seeke to receaue comfort one of another:

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another: & desire to ease our mind, ouerwearièd with sundry thoughts: and we talke willingly, & thinke of those things which we loue best, and most desire: of those, which we feele most contrary vnto vs.

2. But alas, often times in vaine, and to no end: for this outward comfort is cause of no small loss: of inward, and diuine consolation. Therefore we must watch and pray, least our time passe without any fruit or profit. If it be lawfull, and expedient for thee to speak: speak those things that may edify. An euill custome, and neglect of our owne good, doth very much slacke the raynes to inconsiderate speech: Yet deuout discourses of heauely things, do greatly further our progresse in spirit, especially where persons of one mind and spirit be gathered together in God.

CHAP.

Of the obteyning of peace, and  
Zeale of spirituall profit.

WE might enioy peace, if we would not busie our selves with the words and deedes of other men, which appertaine nothing to our charge. How can he liue long in peace, that thrusteth himselfe into the cares of others, or that little or seldom recollecteth himselfe within his own brest? Blessed are the simple and pure minds; for they shall enioy much peace.

2. What is the reason, why some of the Saints were so perfect, and contemplative? Because they laboured to mortify themselves wholly to earthly desires: and therefore they could with their whole hart, giue themselves to God, and freely attend to their owne affaires. We are too much lead by our owne passions, and too sollicitous for transitory things. We also seldom other



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come any one vice perfectly, and are not inflamed with a fervent desire to profit in spirit: and therefore we remaine cold in deuotion, and full of tepidity.

3. If we were perfectly dead vnto our selues, and not intangled within our owne breasts: then we might also haue some tast of diuine things, and feele the sweetnesse of heauenly contemplation. The greatest, and indeed the whole impediment is, for that we are not free from our passions, and disordered inclinations: neither do we endeauour to enter into that path of perfection, which the Saints haue walked before vs: and when any small aduersity befallerh vs, we are too quickly dejected, and turne our selues to human comforts.

4. If we endeauour like men of courage to stand continually in the battaile: surely we should feele the fauourable assistance of God from heauen. For he who giueth vs occasion to fight, to the end we may get the

the victory, is ready to succour those that fight manfully, and do trust in his grace. If vve esteeme our progresse in Religious life, to consist only in these exteriour obseruations: our deuotion will quickly be at an end. Let vs set the axe to the roote, that being freed from passions, vve may enioy true peace of mind.

5. If euery yeare we would root out one vice, we should quickly become perfect men. But now often times we perceauē it goeth contrary, and that vve vvere better, and of a more pure conscience at the beginning of our conuersion, then after many yeares of our procession. Our seruour and profit should increase daily: but now it is accōpted a great matter, if one can retaine but some part of his first spirit. If vve vwould vse but a little violence in the beginning, then should we be able to performe all things aftervvards vvith ease, and ioy of hart.

6. It is a hard matter to leave that to vvwhich vve are accustomed:

B 3

but

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but harder to do against our owne wils. But if thou dost not ouercome little and easy things; how wilt thou ouercome harder matters? Resist thy inclination in the first motions, and breake off euill customes, least perhaps by little and little they draw thee to greater difficulty. O, if thou didest consider how much inward peace vnto thy selfe, and ioy to others thou shouldest procure by demeaning thy selfe vvell; I suppose thou wouldest be more carefull of thy spirituall profit.

## CHAP. XII.

### *Of the profit of Aduersity.*

**I**T is good that we haue sometimes griefe and aduersities: for they often make a mā enter into himself, and remember that he is heere in banishment, and ought not to place his trust in any worldly thing. It is good that we be sometimes contradicted; & that there be an euill or hard concept had of vs: and this, although

although we do, and intend well. These things help often to the attayning of humility, & defend vs from vaine glory: for the we chiefly seeke God for our inward witness, when outwardly we be contemned by men, and when there is no credit giuen vnto vs.

2. And therefore a man should settle himself so fully in God, that he needed not to seeke many comforts of men. When a good and vertuous man is afflicted, tempted, or troubled with euill thoughts, then he vnderstandeth better the great need he hath of Gods assistance, without whose help he perceaueth he can do nothing that is good. Then also he sorroweth, lamenteth, and prayeth for the miseries he suffereth. Then is he weary of liuing longer, and wisheth that death would come, that he might be dissolued, & be with Christ. Then also he well perceaueth, that complete security, and perfect peace cannot be had in this world.

# THE FOLLOWING

CHAP. XIII.

## Of resisting Temptations.

**S**O long as we live in this world we cannot be without tribulation & temptation: for as it is written in Iob, Temptation is the life of man vpon earth. Euery one therefore ought to be carefull, and diligently to arme himselfe with prayer against his tentations, lest the Diuell find time and place to deceaue him: who neuer sleepeeth, but goeth about seeking whome he may deuoure. No man is so perfect and holy, but hath sometimes temptations: and we cannot be altogether free from them.

1. Temptations are often profitable vnto men: though they be troublesome, and grieuous: for in them man is humbled, purged, and instructed. All the Saints haue passed and profited through many tribulations, and temptations: & they that could not beare temptations, became reprobate & fell from God. There is no order so holy, nor place so secret, where

Where there be not temptations or aduersities.

3. There is no man that is altogether free from temptations, whilst he liueth on earth: for in our selues is the cause therof, being born with inclination to euill. When one temptation or tribulation goeth away, another commeth: and we shall euer haue something to suffer, because we haue lost that innocency with which we were created. Many seeke to fly temptations, and do fall more grievously into them. By flight alone we cannot ouercome: but by patience & true humility, we become stronger then all our enemies.

4. He that only supideth them outwardly, and doth not plucke them vp by the root, shall profit little: yea temptation will the sooner returue vnto him; and he shall feelee himselfe in worse case then before. By little and little, and by patience with longanimity (through Gods help) thou shalt more easily overcome, then with violence, and thine

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owne importunity. Often take counsell in temptations, and deale not roughly with him that is tempted; but giue him comfort, as thou wouldest wish to be done to thy selfe.

5. The beginning of all euill temptations, is inconstancy of mind, and little confidence in God: for as a ship without a sterne is tossed to and fro with the waues: so the man that is negligent, and leaueth his purpose, is many waies tempted. Fyre trieth iron, and temptation a iust man. We know not oftentimes what we are able to do, but temptations do shew vs what we are. We must be watchfull, especially in the beginning of the temptation, for the enemy is then more easily overcome, if he be not suffered to enter the dore of our harts, but be resisted without the gate at his first knocke. Wherefore one said: Withstand the beginnings, for an after-remedy comes often to late. First there commeth to the mind an euill thought, then a strong imagination therof,

therof, afterwards delight, and an enill motion, and then consent: and so by little and little our vicked enemy getteth full entrance, whilst he is not resisted in the beginning. And how much the longer one is negligent in resisting: so much weaker doth he become daily, and the enemy stronger against him.

6. Some suffer greatest temptations in the beginning of their conversion; others in the later end; others againe are much troubled almost through the whole time of their life. Some are but easily tempted according to the wisdome, and equity of the diuine appointment, which weigheth the state, & deserts of men; and ordaineth all things for the sauing of his elect, and chosen seruants.

7. We ought not therefore to despaire when we are tempted; but so much the more seruently to pray vnto God, that he will vouchsafe to help vs in all tribulations; who surely according to the saying of S. Paul,  
will



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will make vvith temptation such issue, that we may be able to sustaine it. Let vs therfore humble our selues vnder the hand of God in all temptations and tribulations; for he will saue, and exalt the humble in spirit.

8. In temptations and afflictions man is proued, how much he hath profited; and his merit is therby the greater before God, and his vertues do more openly appeare. Neither is it any great matter if a man be deuout and seruient, vvhen he feeleth no heauines: but if in time of aduersity he beare himself patiently, there is hope of great good. Some are kept from great temptation, and are often overcome in small ones, vvhich do daily occurre; to the end that being humbled, they may neuer presume on themselves in great matters, vvho in so small things do see themselves so weake.

CHAP.

## CHAP. XIV.

*Of auoyding rash Iudgement.*

**T**VRNE thine eyes vnto thy selfe;  
 & beware thou iudge not rashly  
 the deeds of other men. In iudging  
 of others a man alwaies laboureth in  
 vaine, often erreth, and quickly sin-  
 neth; but in iudging & discuffing of  
 himfelfe, he alwaies laboureth fruit-  
 fully. We often iudge of things accor-  
 ding to our owne desire; for private  
 affection beresues vs easily of true  
 iudgment. If God were alwaies the  
 pure intention of our desire, we  
 should not be so much troubled  
 with the repugnance of our sensua-  
 lity.

2. But oftentimes some inward  
 secret inclination, or outward affe-  
 ction occurreth, vvhich draweth vs  
 after it. Many secretly seeke them-  
 selues in their actions; and know it  
 not. They seeme also to liue in good  
 peace of mind; when things are done  
 according to their will, and opinions  
 but

## THE FOLLOWING

but if it succeed otherwise then they desire, they are straight waies troubled, and much afflicted. The diuersities of iudgments & opinions, cause oftentimes dissensions between religious and deuout persons.

3. An old custome is hardly broken, and no man is willingly lead further then himselfe liketh. If thou dost more rely vpon thine owne reason or industry, then vpon the vertue of obedience to Iesus Christ; it wilbe long before thou be illuminated with grace, for Almighty God will haue vs perfectly subiect vnto him, and that we transcend the narrow limits of human reason, enflamed with his loue.

## CHAP. XV.

### *Of Workes done of Charity.*

FOR no wordly thing, nor for the loue of any man, is any euill to be done: but yet for the profit of one that standeth in need, a good worke is sometimes to be left off, or chaunged also for a better. For  
by

by doing this, a good worke is not lost, but changed into another of greater merit. The exterior worke without charity profiteth nothing; but whatsoever is done of charity be it neuer so little and contemptible in the sight of the world, it is fruitfull, and of great esteeme in the sight of God. For God weigheth more with how much loue one worketh, then how much he doth. He doth much, that loneth much.

2. He doth much that doth a thing well: he doth well that rather serueth the common good of others, then his owne will. Oftentimes it seemeth to be charity, and it is rather carnality: because naturall inclination, selfe will, hope of reward, and desire of our owne commodity will seldome be wanting.

3. He that hath true and perfect charity, seeketh himselfe in nothing; but only desireth in all things that the glory of God should be exalted. He also enteieth none; because he loneth no priuate good: neither will he reioyce

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reioyce in himfelfe; but vvifheth  
abone al things to enioy God. He at-  
tributeth nothing that is good to any  
man, but wholly referreth it vnto  
God, from whom, as from the foun-  
taine, all things proceed: in whom fi-  
nally all Saints haue perfect rest, by  
fruition of his glory. O he that had  
one sparke of perfect charity, how  
easily would he difcerne, that all  
earthly things be full of vanity!

CHAP. XVI.

*Of bearing with the defects  
of others.*

**T**HOSE things that a man can-  
not amend in himfelfe or in o-  
thers, he ought to suffer patiently,  
vntil God ordaine otherwife. Think  
that perhaps it is better so, for thy  
tryall and patience, without which  
our merits are not much to be eſtee-  
med. Thou oughtest to pray not-  
withſtanding when thou haſt ſuch  
impediments, that God vvould  
vouchſafe to help thee, and that  
thou

thou maist beare them patiently.

2. If one that is once or twice warned doth not amend, contend not with him; but cōmit all to God, that his will may be fulfilled, and his name honoured in all his seruāts, who knoweth how to turne euill into good. Endeauour to be patient in bearing with the defects & infirmities of others: for that thy selfe also hast many things, which must be suffered by others. If thou canst not make thy selfe such an one as thou wouldest; how canst thou expect to haue another in all things to thy liking? We would willingly haue others perfect, and yet we amend not our owne faults.

3. We will haue others seuerely corrected, and will not be corrected our selues. The large liberty of others displeaseth vs: and yet we will not haue our desires denied vs. We will haue others kept vnder by rigorous laws; but in no sort vwill we our selues be restrayned. And thus it appeareth, how seldome we weigh our

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our neighbour in the same ballance  
with our selues. If all men were per-  
fect, what should we haue to suffer  
of our neighbour for God?

4. But now God hath thus or-  
dained, that we may learne to beare  
one anothers burden: for no man is  
without defect, no mā without bur-  
den, no man sufficient of himselfe,  
no man endued with so much wis-  
dom as he needeth; but we ought to  
beare with one another, cōfort one  
another, help, instruct, & admonish  
one another. Aduersity best discoue-  
reth how great vertue ech one hath:  
for occasions make not a man fraile,  
but do shew what he is.

## CHAP. XVII.

### *Of Religious life.*

**T**HOU must learne to break thy  
owne vvill in many things, if  
thou wilt haue peace, and concord  
with others. It is no small matter to  
dwell in community, or in a congre-  
gation, & to conuerse therein with-  
out

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out complaint, and to perseuer therein faithfully vntill death. Blessed is he that hath there liued well, and ended happily. If thou wilt perseuer in grace as thou oughtest, and profit in vertue, esteeme thy selfe as a banished man, and a pilgrim vpon earth. Thou must be cōtented for the loue of Christ to be esteemed as a foole in this world, if thou desire to lead a vertuous, and perfect religious life.

2. The wearing of a religious habit, & shauing of the Crowne do little profit: but change of manners, and perfect mortification of passions make a true religious man. He that seeketh any thing els but God, and the health of his soule, shall find nothing but tribulation & sorrow. Neither can he remaine long in peace, that laboureth not to be in the meanest place, and subiect to all.

3. Thou camest to serue, not to be serued. Know that thou wast called to suffer and to labour, not to be idle, or to spend thy tyme in talke. Heere in the schoole of Christ, men  
are



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are proued as gold in the furnace:  
Heere no man can stand, vnlesse he  
humble himselfe with his vyhole  
hart, for the loue of God.

**CHAP. XVIII.**

*Of the examples of the holy  
Fathers.*

**C**ONSIDER the liuely examples  
of the holy Fathers, in whom  
true perfection and religion shined,  
and thou shalt see how little it is, and  
almost nothing, which we do now  
in these daies. Alas, what is our life  
if it be compared to the! The Saints  
& friends of Christ serued our Lord  
in hunger and thirst, in cold & na-  
kednesse, in labour and wearines, in  
watching and fasting, in prayer and  
holy meditations, in persecutions &  
many reproaches.

2. O, how many and grieuous  
tribulations suffered the Apostles,  
Martyrs, Confessours, Virgins, &  
all the rest that endeauoured to fol-  
low

low the steps of Christ! They hated their liues in this world, that they might possesse their soules in euerlasting life. O, How strait and poore a life led the holy Fathers in the wilderness! How long and grieuous tentations suffered they! How often and how grieuously were they assaulted by their Ghostly enemy! How feruent praiers offered they daily to God! How rigorous abstinence did they vse! How feruent zeale, and care had they of their spirituall profit! How strong, and continuall a combat had they for the ouercoming of vices! How pure & vpright intention kept they vnto God! In the day they laboured, and in the night they attended to continuall prayer, although when they laboured also, they ceased not from mentall prayer.

3 They spent all their tyme with profit: euery houre seemed short for the seruice of God: and for the great sweetnes they had in contemplation, they forgot the necessity

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ty of corporall refection. They renounced all riches, dignities, honours, friends and kinsfolkes; they desired to haue nothing vvhich appertained to the vworld; they scarce tooke things necessary for the sustenance of life; they grieved to serue their bodies euen in necessity. They vvere poore in earthly things, but rich in grace & vertues. Outwardly they vvanted, but inwardly they were replenished vvith grace, & spirituall comfort.

4. They were strangers in the world, but neere and familiar friends to God. They seemed to themselves as nothing, and abiect to this world: but they vvere precious, and beloved in the eyes of God. They vvere grounded in true humility, lived in simple obedience, walked in charity and patience: and therefore they profited dayly in spirit, and obtayned great grace in Gods sight. They vvere giuen for an example and pattern of perfection in Gods Church, and their example should more styr

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vs vp to a desire of our spirituall profit, then the number of the lukewarme and dissolute liners draw vs to the neglect therof.

5. O, how great was the seruour of all religious persons in the beginning of their holy Institution? How great was their deuotion to prayer? How diligent emulation of vertue? How exact discipline flourished? How great reuerence and obedience, vnder the rule of their superiour, observed they in all things? Their footsteps yet remaining do testify that they were indeed holy and perfect men who fighting so valiantly, trode the world vnder their feet. Now he is greatly accompted of, that breaketh not the rule, and that can with patience endure that which he hath professed.

6. O couldnes and negligence of our time, that we so quickly decline from our first seruour, and are come to that passe, that very slouth and couldnes of spirit makes our owne life tedious vnto vs.

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Would

THE FOLLOWING

Would to God the desire to profite  
in vertues did not wholly sleepe in  
thee, who hast often seene the holy  
examples of deuout and religious  
soules.

CHAP. XIX.

Of the Exercise of a good, and  
Religious person.

**T**H<sup>e</sup> life of a Religious person  
ought to shine with all vertues:  
that he may inwardly be such as  
outwardly he seemeth to men. And  
with reason thou oughtest to be  
much more within, then is percei-  
ued without: for God behouldeth  
the hart, whome we ought most  
highly to reuerence whertoeuer we  
are, and walk in purity like Angels  
in his sight; and to renew dayly our  
purposes; and stir vp our selues to  
fervour, as though this were the  
first day of our conversion: and to  
say: Help me my God, in this my  
good purpose; and in thy holy ser-  
uice; and graunt that I may now  
this

OF CHRIST DIED.

this day begin perfectly : for that  
which I haue done hitherto, is no  
thing. According to our purpose,  
shalbe the success, of our profit and  
much diligence is necessary to him  
that will profit much. And if he that  
firmly purposeth, often faileth,  
what shall he do, that seldome pur-  
poseth any thing, or with little cer-  
tainty? It may fall out sundry waies  
that we leaue off our purpose: and  
if for light occasions we omit our ac-  
customed exercises, it seldome pas-  
seth without some losse. The pur-  
pose of iust men is rather grounded v-  
pon the grace of God, then on their  
owne wisdom, in whom also they  
alwaies haue confidence, in what  
soeuer they take in hand. For man  
doth purpose, but God disposeth:  
neither is the way of man in his  
owne hands.

If an accustomed exercise be  
sometimes omitted for some worke  
of charity, or of intention to profit  
our neighbour, it may easily after-

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ward be recovered : but if it be lightly left though inconstancy or negligence, it is an offence, and will prove hurtfull. Though we endeavour what we can, yet shall we faile in many things. But yet we must alwaies purpose something certaine, especially against that which most hinders vs. We must examine well, and order both our exterior and interior actions; for that both are expedient for our progresse in vertue.

4. If thou canst not alwaies recollect thy selfe, yet do it sometimes, and that at least once every day; to wit in the morning, or evening. In the morning make thy good purposes: in the evening examine thy selfe what thou hast byn that day in word, deed, or thought, for that in these oftentimes perhaps thou hast offended God, and thy neighbour. Arme thy selfe with courage against the malicious attempts of thine enemy. Refraine Gluttony &c thou shalt more easily bridle all the

disordered inclinations of the flesh. Neuer be altogether idle, but either reading, or writing, or praying, or meditating, or labouring something of profit for the common good: but bodily exercises are to be discreetly vsed, and not to be vnderaken equally of all.

s. Those things that be not common, are not to be done in the sight of all: for priuate things are best done in secret. But thou must beware, thou neglect not that to which thou art bound by common rule, and be ready in performing thy priuate deuotions: but having fully & faithfully accomplished all thy duties, and those things that were enioyned thee, if thou hast further leasure, returne to thy selfe as thy deuotion desireth. All cannot vse the same exercise, but one is more conuenient for this person, another for that. According to the diuersity of times also, diuers exercises are fitting: for some suite better with festiual dayes, others with daies of labour,



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labour. We haue need of one kind in temptations, and of others in time of peace and quiet. We desire to thinke of other things, when we are sorrowfull, then we do when we are cheerfull in our Lord.

6. When principall feasts draw neere, good exercises are to be renewed: & the intercession of Saints more feruently to be implored. Fro feast to feast, we should make some good purpose, as though we were then to depart out of this world, & to come to the everlasting feast of heauen. And therefore we ought to prepare our selues carefully at holy times, and to liue more deuoutly, and to keep more exactly all things that we are to obserue, as though shortly we were to receaue reward of our labour at Gods hand.

7. And if it be differred, let vs think that we were not well prepared, nor worthy as yet of so great glory, as shall be revealed in vs at the time appointed: & let vs labour to prepare our selues better for our

Departure. Blessed is that servant  
(sayeth S. Luke the Evangelist)  
whom when his Lord commeth, he  
shall find watching: verily I say vnto  
you, he shall place him ouer all that  
he possesseth.

## CHAP. XX.

Of the loue of Solitude, and  
Silence.

**S**EEKE a fit time to attend to thy  
selfe, and often thinke of the be-  
nefits of God. Leauē curious things.  
Read ouer such matter, as may  
cause rather compunction, then the  
labour of much study. If thou with-  
draw thy selfe from sup̄fluous  
talke, and idle wandring about, as  
also from hearing of newes & tales;  
thou shalt find sufficient, and fit time  
to thinke of good things. The grea-  
test Saints auoyded the company of  
men as much as they could, & chose  
to liue to God in secret.

2. One said: As often as I haue  
bene amongst men, I haue returned

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in temptations, and of others in time  
of peace and quiet. We desire to  
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the time appointed: & let vs labour  
to prepare our selues better for our  
day

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Departure. Blessed is that seruante  
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to thinke of good things. The great-  
est Saints auoyded the company of  
men as much as they could, & chose  
to liue to God in secrete.

2. One said: As often as I haue  
bene amongst men, I haue returned

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lesse man. The same we find by ex-  
perience when we talke long. It is  
easier to keep silence altogether,  
then not to exceed in words. It is  
easier for a man to keep home, then  
to demeane himselfe as he ought in  
all things abroad. He therefore that  
desireth to attaine to internall, and  
spirituall graces, ought with Iesus  
to withdraw himselfe from the peo-  
ple. No man goeth safely abroad,  
but he that gladly keepeth home.  
No man securely governeth, but he  
that delighteth to liue in subiection.  
No man securely commandeth, but  
he that hath learned readily to o-  
bey.

3. No man securely reioyceth,  
valesse he hath within him the testi-  
mony of a good conscience: And  
yet the security of Saints was alwaies  
full of the feare of God. Neither  
were they lesse carefull and humble  
in themselves, for that they shined  
outwardly with grace, and great ver-  
tues. But the security of euill men  
iseth of pride and deceaueth them.  
Neuer

Neuer promise to thy selfe security  
in this life, although thou seeme to  
be a good Religious man, or deuout  
Hermite.

4. Oftentimes those, who in  
the iugment of men were of better  
esteeme, haue byn in greatest dan-  
ger, by reason of their too much cō-  
fidence. Wherefore it is more profi-  
table to many, not to be altogether  
free from temptations, but to be of-  
ten assaulted, least they should be  
too secure, and so perhaps be lifted  
vp in pride: least also they should  
too freely giue themselves to out-  
ward comforts. O, how good a con-  
science should he keep, that would  
neuer seeke transitory ioy: would  
neuer busy himselfe with the things  
of this world: and how great peace  
and quietnes should he possesse, that  
would cut off all vaine solicitude, &  
only thinke of diuine things, & such  
as are profitable for his soule, and  
place all his hope in God.

5. No man is worthy of hea-  
uently comfort, vnlesse he haue dili-

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gently exercised himselfe in holy  
compunction. If thou desirest true  
contrition of hart, retire thy selfe in-  
to some secret and solitary place, and  
exclude from thy mind the tumults,  
& vnquietnes of the world, as it is  
written: In your chambers be ye  
sory. In thy Cell thou shalt find that  
which abroad thou shalt often loose.  
Thy Cell, if thou continue in it,  
waxeth sweet, and if thou loue not  
to stay in it, it becometh irksome. If  
in the beginning of thy conuersion  
thou accustome thy selfe to remaine  
in it, and keep it well, it wilbe after-  
wards vnto thee a deare friend, and  
a most pleasant comfort.

6. In silence and quietnes a de-  
uout soule perfecteth her selfe, and  
learneth the secrets of holy Scrip-  
tures. There she findeth fouds of  
teares, with which she may euery  
night wash and clense her selfe, and  
be made so much the more familiar  
with her Creator, by how much the  
further off she liueth from al world-  
ly disquiet. Who so therefore with-  
dra-

draweth himselfe from his acquaintance & friends; God with his holy Angels will draw neere vnto him. It were better for a man to ly hidden, and haue care of himself, then being carelesse of his soule, to worke miracles in the world. It is commendable for a Religious person to go abroad seldome, to fly to be seene, & to be vnwilling to see men.

7. Why wilt thou see that which is not lawfull for thee to haue. The world passeth away, and all his delights. The desires of our sensuality, draw vs to walke abroad, but when the houre is past, what bringest thou home, but a burdened conscience, and distracted thoughts? A ioyfull going abroad, bringeth often a sorrowfull comming home: and a merry euening makes a sad morning. So all carnall ioy entreth gently, but in the end it causeth remorse & destruction. What is elsewhere to be seene, which thou canst not see heere? Heere thou seest heauen and earth, and all the elements, of which  
all



## THE FOLLOWING

all other things are made.

8. What is there any where to be seene that can long continue vnder the sunne? Thou thinkest perhaps to satiate thy selfe, & haue thy fill; but thou shalt neuer attaine it. If it were possible for thee to see all things created, present before thine eyes, what were it all but a vaine & vnprofitable sight? Lift vp thine eyes to God in heauen, & aske pardon of thy sinnes and negligences. Leave vaine things to the vaine. Attend thou to that which God commandeth. Shut thy dore vpon thee, and call vpon Iesus thy beloued. Be thou with him in thy Cell, for thou shalt not find so great peace in any other place. If thou hadst staid within & not giuen eare to idle newes, thou haddest kept thy selfe better in good peace. But now that thou delightest sometimes to heare nouelties, it is fit thou sufferest for it some trouble & disquiet of mind.

CHAP.

CHAP. XXI.

Of Compunction of hart.

**I**F thou wilt profit any thing, keep thy selfe alwaies in the feare of God, and yeild not too much scope to liberty. Containe all thy senses vnder the rule of discipline, and giue not thy selfe to foolish mirth. Giue thy selfe to compunction of hart, & thou shalt find deuotion. Compunction discouereth much good, which vwith too much libery is quickly lost. It is meruaile that a man can euer perfectly reioyce in this life, if he cōsider his banishment, & weigh the many perils, wherwith his soule is inuironed. The leuity of our mind, and the little care vve haue of our fautes, makes vs not to feele the sorrovvcs of our soule.

2. But oftentimes wee vainely laugh, vwhen vve haue iust cause to vveep. There is neither true liberty, nor good mirth, but that vvhich is in  
the

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the feare of God, accompanied with a good conscience. Happy is he, that can auoyd all cause of distraction, & draw him selfe to the yunion of holy compunction. Happy is he, that can abandon all that may defile, or burden his conscience. Fight manfully: one custome ouercomes another. If thou canst forbear to intermeddle with that which belongs to others: they will not hinder thee in that which thou hast to do.

3. Busy not thy selfe in matters which appertayne to others: neither do thou meddle at all with the affaires of thy betters. Looke first of all to thy selfe, and haue a more especiall care to admonish thy self, then whomesoeuer thou louest best. If thou hast not the fauour of men, be not therefore grieued: but let this seeme vnto thee a most iust cause of grieffe, that thou lookest not to thy self with that care which becometh the seruant of God, and a deuout religious person. It is ofentimes better and more secure, that a man hath

not

not many consolations in this life, especially such, as are agreeable to the inclination of our corrupt nature, But that we haue none at all, or do seldome tast diuine cōforts, the fault is ours, that do not seeke for compunction of hart, nor do wholly forsake the vaine cōforts of this world.

4. Acknowledge thy selfe vaworthy of diuine comforts, and that thou hast deserued great tribulation. When a man hath perfect contrition, then is the whole world grievous & loathsome vnto him. A good man findeth alwaies sufficient cause of teares & sorrow; for, whether he consider himselfe, or weigh the estate of his neighbour, he knoweth that none liueth here without tribulation. And how much the more throughly he considereth himselfe: so much the more is his sorrow. Our sinnes and vices in which we are so plunged, that we can seldome contemplate the things of heauen, do minister vnto vs matter of most iust sorrow and hartie contrition.

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5. If thou didst thinke more diligently of thy death, then of liuing long, thou wouldest without doubt be more carefull in the amēdment of thy life. And if thou wouldest consider within thy selfe, the paines of hell, or of purgatory, I am perswaded it would moue thee to endure any labour or paine whatsoever in this world, and not to feare any kind of austeritv. But because these things enter not to the hart, & we still loue that which delighteth vs, therefore we remaine cold and void of spirituall vigour.

6. Oftentimes our want of spirit is the cause, that our wretched bodies do so quickly cōplaine. Pray therefore with all humllity to our Lord, that he will vouchsafe to giue thee the spirit of contrition, and say with the Prophet: Feed me, o Lord, with the bread of teares, & giue me to drinke with teares in measure.

CHAP.

## CHAP. XXII.

*Of the consideration of humane  
Misery.*

**M**ISERABLE thou art wherso-  
euer thou be, & whithersoever  
thou turnest, if thou turnest not thy  
selfe to God. Why art thou troubled  
when things succeed not as thou  
wouldest, and desirest. Who is there  
that hath all things as he will? Nei-  
ther I, nor thou, nor any man vpon  
earth. There is not any man in this  
world without some tribulation or  
affliction, though he be a King, or a  
Pope. Who thinkest thou then is in  
best case? Truly he that willingly  
suffereth something for God.

2. Many weak & feeble men say:  
Behould how well such a one liues,  
how rich, how powerfull, how beau-  
tiful, how great a man he is: but lift  
vp thine eyes to the riches of heaue,  
and thou shalt see that all temporall  
prosperity is nothing, full of vncer-

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certainty, and which rather oppres-  
seth then otherwise: for it is neuer  
had without solicitude & feare. The  
felicity of man consisteth not in ha-  
uing abondance of tēporall riches:  
a meane sufficeth. It is truly misery  
inough to liue vpon earth. How  
much more a man desireth to be spi-  
rituall, so much the more distastfull  
is this present life vnto him: for he  
better perceaueth, and seeth more  
clearly the defects of human corrup-  
tion. To eate, to drinke, to watch,  
to sleepe, to labour, to repose and to  
be subiect to all other necessities of  
nature, is doubtlesse a great misery to  
a deuout mind, that would gladly  
be free, & deliuered from all sinne.

3. The inward man is much op-  
pressed with these corporall neces-  
sities, whilst he is in this world. And  
therfore the holy Prophet prayeth  
with great deuotion to be deliuered  
from them, saying: Deliver me, O  
Lord, from my necessities. But woe  
be to them that know not their mi-  
sery, & much more to thē that loue  
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this miserable, & corruptible life. For some there be so dotingly affected vnto it, that although with labour and begging, they scarce get bread to eat, yet if they might liue heer alwaies, they would care but little for the Kingdome of heauen.

4. O senselesse creatures, and infidels in hart, who lye buried so deep in earth, that they haue no tast nor feeling, but of sensuall things! But miserable whretches, they shall in the end feele, to their cost, how vile, and of no esteeme was that which they loued. The Saints of God & the deuout Seruants and friends of Christ respected little what pleased their naturall inclinations, or what flourished in this life; but with their whole hopes & intentions they sought after the riches of heauen. Their whole desire was carried vp to those everlasting treasures, which are inuisible; least they might haue byn drawne to base affections, by the loue of visible things. Loose not thy hope to profit in spirituall matters: there is yet



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yet time: the houre is not yet past.

5. Why wilt thou deferre thy good purpose? Rise vp in this very instant, and begin, and say: Now is thy time to worke, the time to fight: now is it a fit time to amend my selfe. When any tribulation, or affliction doth befall thee, then is the time to merit. Thou must passe through fire and water before thou come to rest. Vnlesse thou vse violence to thy selfe, thou shalt not overcome thy euill inclinations. As long as we carry about with vs this frayle body of ours we can neuer be without sinne, nor liue without tediousnes and grieve. We would gladly enioy quietnes, and be deliuered from al misery; but for that we haue by sinne lost our innocēcy, we haue togeather with it lost also our happines. And therefore it behoueth vs to haue patience, & to expect the mercy of God till this iniquity haue an end, and that which is mortall be swallowed vp of life.

6. O, how great is the frailty of  
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man alwayes inclined to euill: To day thou confessest thy sinnes, and to morrow thou committest againe the same vvhich thou didst confesse. Nowv thou purposest to take heed, and vvithin an houre thou dost as if thou hadst made no purpose at all. We may therfore with great reason humble our selues, and neuer admit any thought of our ovvne esteeme, being so weak as we are, and subiect to euery change. Full soone ( God knowes ) is that lost by negligence, which with much labour was hardly gotten by grace.

7. What vvill become of vs in the end, vvho do so timely begin to vvax could? Wo be vnto vs, if vve vvill now giue our selues to ease, as if all vvere already in peace and security; vvhen as yet there scarce appeareth so much as any signe of true sanctity in our cōuersation. It vvere needfull that vve vvere taught good manners againe like Children, if so perhaps there might be some more hope of our amendement & profit in spirit.

CHAP.

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CHAP. XXIII.

*Of the consideration of Death.*

**T**HE houre of death will quickly overtake thee, & therefore look how thou liuest. To day a man is liuing, and to morrow he doth not appeare; & being once out of sight, he is also quickly out of mind. O dulnesse and hardnesse of mans hart, who thinketh only on that he seeth, and foreseeth not that which is to come! Thou shouldest alwaies so order thy thoughts and actions, as if this very day thou wert to depart this life. If thou hadst a good conscience, thou wouldest not much feare death. It is better to auoyd sin then to fly death. If thou be not prepared to day; how wilt thou be prepared to morrow? To morrow is vncertaine, and whether thou shalt see it or no, thou knowest not.

2. What doth it auaille vs to liue long, when we do so little amend?

mends? A long life doth not alwaies make vs better, nay rather it oftentimes heapeth vpo vs a greater load of sinnes. O that vve had spent one day vvell in this world! Many do reckon the yeares of their conuersion, but full slender oftentimes is the fruit of amendment. If it be a dreadfull thing to dye, per haps it vwill be more dangerous for thee to liue long. Blessed is he, that hath alwaies before his eyes the houre of his death; and disposeth himselfe dayly therunto. If thou hast at any time scene a man dye, thinke vwith thy self, that thou must one day passe the same vway.

3. When it is morning, think that perhaps thou shalt not liue vntill night; and when euening comes, do not dare to promise vnto thy self the next morning. Be alwaies ready and so order thy life, that death may neuer take thee vnprepared. Many dye suddainly: for the tonne of man will come, when we least thinke of it. When that last houre shall come,

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thou

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thou wilt begin to think farre other  
wise of thy life, and much lament,  
that thou hast bene so slack and ne-  
gigent.

4. O, how wise and happy is he,  
that now laboureth to be such in his  
life, as he wisheth to be found at the  
houre of his death? For the perfect  
contempt of the world, the fervent  
desire to profit in vertue, the love of  
discipline, the labour of penance,  
the readinesse of obedience, the for-  
saking of our selues, and the bearing  
patiently of all aduersity for the love  
of Christ, will giue great confidence  
of a happy end. Thou maist do much  
good whiles thou art well; but whe  
thou art sick, what thou wilt be able  
to do, I know not. Fevv do grow  
better, and amend themselves with  
sicknes; as also they that vvander  
much abroad, seldome become  
holy.

5. Trust not vpon thy friends  
or neighbour; neither do thou put  
off, to future times, the care of thy  
soules health; for thou shalt sooner  
be

be forgotten, then thou dost imagine. It is better now to provide in time, and do some good before thou goest, then to trust in the help of others, when thou art gone. If thou hast no care of thy selfe now when thou hast time, who will be carefull for thee hereafter? The time which now thou hast is very precious. Now are the daies of health. Now is the time acceptable. But alas, that thou spendest it so little to thy profit, in which thou mightest gaine eternall life? The time will come, when thou wilt desire one day, or one houre to amend, & I cannot assure thee, that thou shalt obtaine it.

6. O my dearest brother, from how great danger maist thou deliver thy selfe? From how great feare maist thou be freed, if thou dost now live fearfull, and carefull of thy death. Labour to live in such sort, that at the houre of death thou maist rather reioyce, then feare. Learne now to dye to the world, that thou maist then begin to live vwith Christ.

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Learn now to contemne all earthly things, that thou maist then freely go to Christ. Chastice now thy body with pennance, that thou maist then haue assured confidence.

7. Ah foole, vwhy dost thou thinke thou shalt liue long, being not certaine of so much as one day. How many haue bvn deceased, and taken out of this vworld on a suddaine, when they least expected it! Howv often hast thou heard, howv such a one was suddainely slaine, another was drowned, another falling from some high place, brake his necke, another dyed at his meate, another when he was playing: one came to his end by fire, another by sword, another by plague, another dyed by the hands of theeues. So as death is the end of all, and the life of man passeth away like a shaddow.

8. Who will remember thee; and who will pray for thee after thy death? Do now, beloued brother, do novv what thou canst, for thou knowest not howv soone thou shalt dye.

dye, nor what shall befall thee after thy death. Now whilst thou hast time, heap together eternall riches. Thinke on nothing, but on the health of thy soule. Haue care only on that which belongeth to God. Make the Saints of God thy friends by honouring them, and imitating their vertues, that when thou departest this life, they may receaue thee into their euerlasting dwellings.

9. Esteeme thy selfe as a pilgrime, and stranger vpon earth, and as one to vvhom the affaires of this world do nothing appertaine. Keep thy hart free, and lifted vp to God: for thou hast not heere any permanent Citty. Send thither thy prayers dayly vvith sighes, and teares; that thy soule may deserue to passe vvith much happines to our Lord after death,



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## CHAP. XXIIII.

*Of Iudgment, and the punishment of sinne.*

**I**N all things consider the end, and howv thou vvilt be able to stand before that seuerer Iudge, frō whom nothing can be hidden, and is not appeased with guifts, nor admitteth excuses, but iudgeth according to iustice. O most wretched and foolish sinner, that fearest sometimes the countenance of an angry man: vvhat ansvvere vvilt thou make to God, to vvhome all thy vvickednes is knowne? Why prouidest thou not for thy self against that rigorous day of iudgment, in which no man can be excused, or defended by another, but euery one vvill be burden inough to himselfe? Now thy pains are profitable, thy teares acceptable, thy cries are heard, thy sorrow satisfieth for thy sinnes, and purgeth thy soule.

2. The patient man hath a great  
and

and healthfull purgatory, who re-  
 ceauing iniuries, grieneth more for  
 the others malice, then for his owne  
 wrongs; prayeth willingly for his  
 aduersaries, and from his hart for-  
 giueth their offences; delayeth not  
 to aske forgiveness of whomsoever  
 he hath offended; is sooner moued  
 to compassion then to anger; vseth  
 often violence to himselfe; and la-  
 bouresth with his whole force to  
 subdue the flesh in all things to the  
 spirit. It is better to purge our sins,  
 and vices now, then to reserve them  
 for purgatory. Verily the inordinate  
 loue we beare to our selues decea-  
 ueth vs.

3. What other thing shall that  
 fire feed on, but thy sinnes? How  
 much the more thou sparest thy self  
 now, and followest the desires of  
 thy corrupt nature: so much the  
 more grienously shalt thou be puni-  
 shed heerafter: & so much the more  
 matter dost thou keep for that pur-  
 ging fire. In the selfe same wherein a  
 man hath sinned, shall he be more

## 78 THE FOLLOWING

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 shed heerafter: & so much the more  
 matter dost thou keep for that pur-  
 ging fire. In the selfe same wherein a  
 man hath sinned, shall he be more

So THE FOLLOWING  
griuously punished. There shall the  
slouthfull be pricked forwardes,  
with burning goads. There shall the  
Gluttons be tormented with insatia-  
ble hunger and thirst. There shall  
the lasciuious, & the louers of plea-  
sures be couered ouer with burning  
pitch and brimstone. The enulous  
like raging dogs, shall there howle  
for grieve.

4. There no vice, that shall not  
haue his proper tormēt. The proud  
shall be full of all shame and confu-  
sion. The couetous shall be in mise-  
rable wāt. One houre of paine there  
shall be more sharpe, then a hundred  
yeares of most hard pennance heer.  
There is no rest there, nor comfort  
for the damned. Heere yet sometimes  
our labours cease, & we enioy the  
comfort of our friends. Be now soli-  
citous & sorrowfull for thy sinnes;  
that in the day of iudgment thou  
maist be secure in the company of  
the blessed soules. For then shall the  
iust stand in great constancy, against  
those that afflicted & oppressed thee.  
Then

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Then shall he stand to iudge, who nowv doth humbly submit himselfe to the iudgment of men. Then shall the poore and humble haue great confidence, & the proud shall be compassed about on all sides with feare.

3. Then will it appeare, that he was vvise in this vvorld, vvho had heere learned to be as a foole & despised for Christ. Then shall affliction patiently suffered delight vs, and iniquity shall stop her mouth. Then shall the deuout reioyce, and the irreligious mourne. Then shall the chastised flesh more flourish, then if it had byn alvvayes nourished in delights. The shall the poore garment shine, & the precious robes appeare contemptible. Then shall the meane cottage be more commended, then the sumptuous pallace. Then vvill constât patience more auaille vs, then all earthly power. Then will simple obedience be more esteemed, then all worldly wisdom.

4. Then shall a good and pure conscience yield vs more comfort,

### IN THE FOLLOWING

then the profound learning of Philosophy. Then shall the contempt of riches weigh more than all the worldlings treasures. Then wilt thou be more comforted that thou hast praised devoutly, than that thou hast feared daintily. Then wilt thou be more ioyful that thou hast obserued silence, than that thou hast talked much. Then will good works appeare of much more esteeme, than faire words. Then a strict life and hard pennance will be more pleasing, than all earthly delights. Accustome thy selfe now to suffer a little, that thou maist then be deliuered from more grievous paines. Proue heere first what thou canst endure heerafter. If now thou canst beare so little, how wilt thou be able to endure euerlasting torments? If now a little suffering make thee so impatient, what will hell fire do heerafter? Assure thy selfe, thou canst not haue two Paradises. It is impossible for thee to enioy delights heere in this world, and raigne heerafter with Christ in heauen.

7. If thou hadst hitherto liued  
 alwaies in honors and delights; what  
 would it auaille thee, if thou shouldest  
 presently dy? All is vanity but  
 to loue God, and only to serue him.  
 And he that loueth God with this  
 whole hart, needeth to feare neither  
 death, punishment, iudgment, nor  
 hell: for perfect loue giues secure ac-  
 cesse to God. But he that delighteth  
 alwaies in sinne, what wöder though  
 he alwaies feare death, and be terri-  
 fied with the thought of Iudgment.  
 Yet it is good, that if loue be not of  
 force to withhould thee from sinne,  
 that at least the feare of hell may re-  
 strayne thee. And he that layeth a-  
 side the feare of God, can neuer  
 continue long in good state, but fal-  
 leth quickly into the snares of the  
 diuell.



## THE FOLLOWING

### CHAP. XXV.

*Of the fervent amendmend of  
our whole life.*

**B**E watchfull and diligent in the service of God, and often think with thy selfe wherefore thou camest, and why thou didst leaue the world. Was it not that thou mightest liue to God, and become a spirituall man? Go on therefore with courage: thou shalt shortly receaue the reward of thy labours, and there shall be no more feare nor sorrow in the confines of thy habitation. Thou must labour heer a while: thou shalt afterwards haue great rest; yea everlasting ioy. If thou continuest faithful and diligent in seruing of God, do not doubt but God will be faithful & liberal in giuing thee reward. Thou oughtest to haue a good hope of getting the victory, but thou must not make thy selfe assured thereof, least thou wax negligent, or be puffed

fed vp with pride.

2. When one that was in great anxiety of mind, often wauering betweene feare and hope, did once, being oppressed with griefe, prostrate himself in a Church in prayer before an Altar, and sayd within himselfe: O, if I knew that I should yet perseuer! he presently heard as it were a voice from God, which said: What if thou diddest know it, what wouldst thou do? Do now what thou wouldest do then, & thou shalt be secure. And being herewith comforted, & strengthened in mind, he committed himselfe wholly to the will of God, and that any some anxiety ceased: neither had he any mind to scarch curiously any further, to know what should befall him; but rather laboured to vnderstand what was the perfect, and acceptable will of God, for the beginning & accomplishing of euery good worke.

3. Hope in our Lord, and do good, saith the Prophet, and inha-  
bis

## ¶ THE FOLLOWING

bit the land, and thou shalt be fed in the riches thereof. One thing there is that draweth many back from that spirituall good, and the diligent amendment of their liues: the horror of the difficulty, and the labour of the combat. But they aboue others profit most in vertue, that endeavour most to overcome those things which are grievous, and contrary vnto them. For there a mā profiteth more, and deserueth greater grace, where he more ouercometh & mortifieth himselfe in spirit.

4. But all men haue not alike to overcome and mortify: yet he that is zealous and diligent, though he haue more passions, shall profit more in vertue, then another that is of a more temperate disposition, if he be lesse seruient in the pursuite of vertue. Two things chiefly help to our amendment, to wit, to withdraw our selues violently from that to which nature is viciously inclined: and to labour earnestly for that vertue, which we most want. Be careful

ful also to auoid with great diligēce, those things in thy selfe, which do most displease thee in others.

5. Gather some profit to thy soule out of euery occasion, and whersoeuer thou be: so as if thou seest or hearest any good, stir vp thy selfe to the imitation thereof. But if thou seest any thing worthy of reproofe, beware thou do not the same. And if at any time thou hast done it, labour quickly to amend it. As thine eye obserueth others, so art thou also noted againe by others. O, how sweet and comfortable a thing it is, to see the seruants of Christ feruent and deuout, endued with vertuous and decent manners! And on the contrary, how p'tisfull and grieuous a thing it is, to see them that liue in a dissolute and disordered sort, not applying themselves to that, for which they were called! O, how great damage & great danger is it, to neglect the good purposes of their vocation, and to busy themselves in that which appertaineth

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not vnto them, nor is committed to  
their care!

6. Be mindfull of the purpose  
thou hast made, and haue alwayes  
before the eyes of thy soule, the  
picture of thy Sauiour crucified.  
Thou hast good cause to be asha-  
med, looking vpon the life of Christ,  
seeing thou hast so slackly endeauou-  
red to conforme thy selfe vnto him,  
though thou hast walked a long time  
in the way of the seruice of God. A  
religious person that exerciseth him-  
selfe seriously, and deuoutly in the  
most holy life, and passion of our  
Lord, shall there abundantly find  
whatsoever is necessary, and profi-  
table for him: neither shall he need  
to seeke any thing els where, but on-  
ly in Iesus. O, If Iesus crucified  
would come into our hearts, how  
quickly and fully should we be in-  
structed in all truth!

7. A seruient religious person  
taketh, and beareth all well that is  
commanded him: but he that is ne-  
gligent and cold, hath tribulation  
vpon

upon tribulation, and on all sides is afflicted: for he is void of inward consolation, & is forbidden to seek external comforts. A religious person that liueth not according to discipline, is in great danger of the ruine of his soule. He that seeketh liberty and ease, shall ever liue in disquiet: for one thing or other will alwaies displease him.

8. How do so many other religious persons, who liue vnder the strict rule of Monasticall discipline? They seldome go abroad, they liue retiredly, they feed meanly, they are cloathed coarsely, they labour much, speak little, watch long, rise early, spend much time in prayer, read often, and keep themselves in all kind of discipline. Consider the Carthusians, Cistercians, and the Religious men and women of diuers Orders, how they rise every night to sing praises vnto God. And how vnseemly then it is for thee to be slouthfull in so holy a vvorke, when as so great multitudes of religious

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gious persons do begin to glorify  
God.

9. O, that we had nothing else  
to do, but alwaies with our mouth,  
and whole hart to praise our Lord  
God! O, that thou mightest neuer  
haue need to eate, nor drinke, nor  
sleep: but mightest alwaies praise  
God, and only imploy thy selfe in  
the exercises of spirit: thou shouldst  
then be much more happy, then  
now thou art, when for so many  
necessities, thou art constrained to  
serue thy body. Would God these  
necessities were not at all, but on-  
ly the spirituall refectiōs of the  
soule, which (alas) we tast of too  
seldome.

10. When a man commeth to  
that estate, that he seeketh no com-  
fort of any creature, then doth he  
begin to take perfect contentment &  
delight in God. Then shall he be  
contented with whatsoever doth be-  
fall him in this world. Then shall he  
neither reioyce in great matters, nor  
be sorrowfull for small, but with  
great

great integrity and confidence commit himselfe to God; who shall be vnto him all in all to whom nothing doth perish, nor dy, but all things do line vnto him, and serue him at a beck without delay.

11. Remember alwaies the end, and how that time lost neuer returnes. Without care and diligence thou shalt neuer get vertue. If thou beginnest to vexe could, it vwill be euill vvith thee: but if thou giue thy selfe to serour of spirit, thou shalt haue much peace, and feele lesse labour, through the assistance of Gods grace, and loue of vertue. The seruent and diligent man is ready, and prepared for all things. It is harder to resist vices and passions, then to toile in bodily labours. He that auoideth not small faults, by little and little falleth into greater. Thou vwill alwaies reioyce in the euening, if thou spend the day profitably. Be vvatchfull ouer thy selfe, stir vp thy selfe, vvarne thy selfe, and  
what,



**IN THE FOLLOWING**  
whatsoever becomes of others, ne-  
glect not thy selfe. The greater  
violence thou vset against  
thy selfe, the more  
thou shalt pro-  
fit.

*The end of the first  
Booke.*

**OF**

OF CHRIST. LIB. I. 10



OF THE  
FOLLOWING  
OF CHRIST.

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THE SECOND BOOKE.

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CHAP. I.

*Of spirituall conuersion.*



His Kingdome of God  
is within you, sayth  
our Lord. Turne thee  
vvith thy vvhole hart  
vnto our Lord, and  
forsake this miserable  
vvorld,

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world, and thy soule shall find rest. Learne to despise exterious things, & to giue thy self to the interiour, & thou shalt perceaue the Kingdom of God to come into thee. For the kingdom of God is peace, & ioy in the holy Ghost, which is not giuen to the vicked. Christ will come into thee, and shew thee his diuine comfort, if thou prepare for him a worthy mansion vvithin thee. All his glory & beauty is within, and there he pleaseth himselfe. The inward man he often visits, and hath vvith him sweet discourses, pleasant comfort, much peace, wonderfull familiarity.

2. O faithfull soule, make ready thy hart for this bridegrome, that he may vouchsafe to come vnto thee, and dwell within thee. For he saith: If any loue me, he wil keep my words, and we will come vnto him, and will make our aboad vvith him. Giue therefore vnto Christ a place in thy hart, and deny entrance to all others, When thou hast Christ,  
thou

thou art rich, and he will suffice thee. He will be thy faithfull and provident helper in all things, so as thou shalt not need to trust in men. For men are soone changed, and quickly deceyued: but Christ remaineth forever, and standeth firmly vnto the end.

3. There is little trust to be put in a fraile and mortall man, though he be profitable & deare vnto thee: neither oughtest thou much to be grieved, if sometimes he crosse, and contradict thee. They that to day take thy part, to morrow may be against thee: and so on the contrary, they often turne like vnto the wind. Put all thy trust in God, and feare and loue him: He will answer for thee, and do in al things what is best. Thou hast not heere a dwelling City: and whersoever thou be, thou art a stranger and pilgrime: neither shalt thou euer haue rest, vntlesse thou be perfectly vnited vnto Christ.

4. Why dost thou linger, and make

**Be A THE FOLLOWING**  
make delaies heere, since this is not  
the place of thy rest: In heauē ought  
to be thy dwelling, and all earthly  
things are to be regarded as it were  
in the way. All things passe away,  
and thou togeather with them. Be-  
ware thou cleaue not vnto them,  
least thou be enthralled, and so doest  
perish. Let thy thought be on the  
highest, and thy prayer directed vnto  
Christ without ceasing. If thou  
canst not contemplate high and hea-  
uenly things, rest thy selfe in the  
passion of Christ, and dwell willing-  
ly in the wounds of his sacred body.  
For if thou fly deuoutly vnto his  
holy wounds, and to the precious  
markes of his passion, thou shalt  
feele great comfort in tribulations:  
neither wilt thou much care for be-  
ing despised of men, and wilt easily  
beare the wordes of slanderous  
tongues.

5. Christ was also in the world  
despised, and in great necessity: for-  
saken by his acquaintance, & friends  
in the midst of slander. Christ  
would

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7

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would suffer, and be contemned; and darest thou complaine? Christ had aduersaries and backbiters; and wilt thou haue all men thy friends & benefactors? For what shall thy patience be crowned, if no aduersity happen vnto thee? If thou wilt suffer no aduersity, how wilt thou be the friend of Christ? Suffer with Christ, & for Christ, if thou desire to raigne with Christ.

6. If thou haddest once perfectly entred into the hart of Iesus, and tasted a litle of his burning loue, then wouldest thou not weigh thy owne comodity or discomodity, but wouldest rather reioyce at slanders, when they should chance to be cast vpon thee: for the loue of Iesus maketh a man to despise himselfe. A loue of Iesus, & of truth, & a true spirituall person, and free from inordinate affections, can freely turne himselfe vnto God, and lift himselfe aboue himselfe in spirit, and with great ioy of his soule rest in God.

7. He that iudgeth of all things

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as they are, and not as they are said,  
and esteemed to be, is truly wise,  
and taught rather by God then men.  
He that can liue spiritually, & make  
small reckoning of outward things,  
neither requireth places, nor attendeth  
times for performing of deuout  
exercises. A spiritual mā quick-  
ly recollecteth himselfe: because he  
neuer yieldeth ouer himselfe who-  
ly to outward things. He is not hin-  
dred by outward labour or busines  
which may be necessary for the time:  
but as things fall out, so he frameth  
himselfe vnto them. He that hath  
well ordered and disposed all things  
within, careth little for the vaine in-  
ventions, and peruerse inclinations  
of men. So much is a man hindered  
and distracted, how much he draw-  
eth matters vnto himselfe.

8. If all went well with thee,  
and thou haddest thy hart well pur-  
ged, all things would fall out to thy  
good and profit. But many things  
displease, and often trouble thee,  
because thou art not yet perfectly  
dead

dead vnto thy selfe, nor free from the affection of earthly things. Nothing so defileth and intangleth the hart of man, as the impure loue to creatures. If thou refuse outward comfort; thou wilt be able to contemplate the things of heauen, and often receiue internall ioy.

## CHAP. II.

*Of humble submission.*

**R**ESPECT not much who is vvith thee, or vvho is against thee. Endeauour, and take care, that God may be for thee in euery thing thou doest. Haue a good conscience, and God will defend thee. For whom God will help, no malice of man can hurt. If thou canst bould thy peace and suffer, without doubt thou shalt see that our Lord will help thee. He knoweth the time, and manner how to deliuer thee, and therefore thou oughtest to resign thy selfe vnto him. It belongs to God



100 THE FOLLOWING  
to help, and to deliuer from all  
shame. Oftentimes it is very profit-  
table, for the better keeping of hu-  
mility, that others know and repre-  
hend our faults.

2. When a man humbleth him-  
selfe for his faults, then he easily pa-  
cifieth others, and quickly satisfieth  
those that are offended vvith him.  
God protecteth and deliuereth the  
humble: he loveth and comforteth  
the humble: vnto the humble man  
he inclineth himselfe: vnto the hum-  
ble he giueth great grace; and after  
his humiliation, he raiseth him vn-  
to glory. Vnto the humble he re-  
uealeth his secrets, and sweetly dra-  
weth and inuiteth him vnto himselfe.  
The humble whē he hath receaued  
confusion, is in peace, for that he  
resteth in God, and relieth not on  
the world. Do not thinke that thou  
hast profited any thing, vlesse thou  
esteemē thy self inferiour to all.

CHAP.

## CHAP. III.

*Of a good and peaceable Man.*

**F**IRST keep thy selfe in peace;  
 and then maist thou pacify o-  
 thers. A peaceable man doth more  
 good, then he that is well learned.  
 A passionate man turneth good into  
 euill, and easily belieueth the vvorst.  
 A good peaceable man turneth all  
 things into good. He that is vvell in  
 peace, is not suspicious of any. But  
 he that is discontented, & troubled,  
 is tossed with diuers suspicions: he  
 is nether quiet himself, nor suffereth  
 others to be quiet. He often speaketh  
 that which he ought not to speake;  
 and omitteth that which were more  
 expedient for him to do. He confide-  
 teth what others are bound to do: &  
 neglecteth that which he is bound  
 to himselfe. First therefore haue a  
 carefull zeale ouer thy selfe, & then  
 thou maist iustly shew thy selfe zea-  
 lous of thy neighbours good.

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2. Thou knowest vvell how to excuse and colour thine ovvne deeds, and thou vvilt not receave the excuses of others. It were more meet, that thou didest accuse thy self, and excusedst thy brother. If thou wilt be borne withall, beare also with another. Behould how far off thou art as yet from true charity and humility, which knoweth not how to be angry with any, or to be moved with indignation, but only against himselfe. It is no great matter to converse with the good, & those that are of a gentle disposition, for that is naturally pleasing to all, and every one willingly enioyeth peace, and loveth those best that agree with him. But to be able to live peaceably with the voquiet, & peruerse minds, or with the disorderly, or such as contradict vs, is a great grace, and very commendable.

3. Some there are, that keep themselves in peace, and are in peace also with others. And there are some, that neither are in peace

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themselves, nor suffer others to be  
in peace: they are troublesome to o-  
thers, but alwayes more trouble-  
some to themselves. And others there  
are that keep themselves in peace, &  
labour to bring others vnto peace.  
Our whole peace in this miserable  
life, consisteth rather in humble suf-  
fering, then in not feeling aduerfi-  
ties. He that can best tell how to  
suffer, vwill best keep himselfe in  
peace. He is a conquerour of him-  
selfe, a Lord of the vworld, friend of  
Christ, and heyre of heaven.

CHAP. IV.

*Of a pure mind, and vpright  
intention.*

WITH two wings man is lifted  
vp from earthly vanities, that  
is, with simplicity, & purity. Simpli-  
city ought to be in our intention.  
Purity in our affection. Simplicity  
fixeth the eyes of the soule in God.  
Purity apprehendeth and tasteth his  
sweetnes.

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sweetnes. No good actiō will hinder  
thee, if thou be inwardly free from  
inordinate affection. If thou intend  
and seek nothing els but the will of  
God, & the profit of thy neighbour,  
thou shalt enioy internall liberty. If  
thy hart were sincere & vpright, the  
euery creature would be vnto thee  
a looking glasse of life, and a booke  
of holy doctrine. There is no crea-  
ture so little and abiect, that repre-  
senteth not the goodnes of God.

2. If in thine owne hart thou  
wert good and pure, then thou  
wouldest be able to see and vnder-  
stand all things without any imped-  
iment. A pure hart penetrateth hea-  
uen, and pierceth the depth of hell.  
Such as euery one is inwardly: so  
he iudgeth outwardly. If there be  
loy in the world, surely a man of a  
pure hart possesseth it. And if there  
be any where tribulation and affli-  
ction, an euill conscience feels it. As  
iron put into the fire leeseeth his rust,  
and becometh bright like fire: so he  
that wholly turning himselfe vnto  
God,

God, becommeth feruent, & is changed into a new man.

3. When one beginneth to wax cold: then he is afraid of a small labour, and willingly receaueth externall comfort. But when he once beginneth to ouercome himselfe perfectly, and to walke manfully in the way of God: then he esteemeth those things to be light, which before seemed grieuous vnto him.

#### CHAP. V.

*Of the consideration of ones selfe.*

WE cannot trust much to our selues, for that grace oftentimes and vnderstanding is wanting. There is but little light in vs, & that which we haue, we quickly loose by our negligence. And oftentimes we do not perceiue our own inward blindness. We often do euil, and excuse it worse. We are sometimes moued with passion, and we thinke it to be

E;

2. 10.

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zeale. We reprobend small things in  
others, & passe ouer greater matters  
in our selues. We quickly feele, and  
weigh what we suffer at the hands of  
others: but we mind not what others  
suffer from vs. He that doth well &  
deeply consider his own works, will  
find little cause to iudge hardly of  
another.

207. A spirituall man preferreth  
the care of himselfe, before all other  
cares. And he that diligently atten-  
deth vnto himselfe, doth seldome  
speake much of others. Thou wilt  
neuer be recollected and deuout,  
vnlesse thou passe ouer other mens  
matters with silence, and looke e-  
specially to thy selfe. If thou attend  
wholy vnto God and thy selfe, thou  
wilt be little moued with whatsoe-  
uer thou seest abroad. Where art  
thou, when thou art not with thy  
selfe? And when thou hast runne o-  
uer all, what hast thou profued, if  
thou doest neglect thy selfe? If thou  
desirest peace of mind and true vni-  
on, thou must esteeme little of all  
earthly

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earthly things, and looke only to  
thy selfe.

3. Thou shalt therefore profit  
much, if thou keepe thy selfe free  
from all temporall cares. Thou  
shalt hinder thy selfe greatly, if thou  
esteeme any thing of this world: Let  
nothing be great vnto thee, nothing  
high, nothing gratefull; nothing ac-  
ceptable, but only God himselfe,  
purely, or that which is for God.  
Esteeme all comfort vaine which  
thou receauest from any creature. A  
soule that loueth God, despiseth all  
things that be inferiour vnto God.  
God alone is everlasting, and of infi-  
nite greatnes, filling all creatures: the  
comfort of the soule, and the true  
ioy of the hart.

CHAP. VI.

*Of the comfort of a good  
Conscience.*

**T**HE glory of a good man, is the  
testimony of a good conscience.

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Haue



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Haue a good cōscience, & thou shalt  
 euer haue ioy. A good conscience is  
 able to beare much, & is cheerefull  
 in aduersities. An euill conscience is  
 alwaies fearefull and vnquiet. Thou  
 shalt rest sweetly, if thy hart doth  
 not reprehend thee. Do thou neuer  
 reioyce, but when thou hast done  
 well. Sinners haue neuer true mirth,  
 nor feele inward peace: because  
 there is no peace to the impious, saith  
 our Lord. And if they should say:  
 We are in peace, no euill shall fall  
 vpon vs, and who shall dare to hurt  
 vs? belieue them not: for vpon a sud-  
 daine will arise the wrath of God,  
 and their deeds shall be turned into  
 nothing, and their conceits shall  
 perish.

2. To glory in tribulation is no  
 hard thing for him that loueth. For  
 to glory so, is to glory in the Crosse  
 of our Lord. That glory is short,  
 which is giuen and receaued from  
 men. Sorrow alwaies accompanieth  
 the glory of the world. The glory  
 of the good is in their consciences,  
 and

and not in the tongues of men. The gladnes of the iust is of Good, and in God: and their ioy is of the truth. He that desireth true and euerslasting glory, careth not for that which passeth away with time And he that seeketh temporall glory, or contemneth it not from his hart, shewes himselfe but little to esteeme of the glory of heauen. He enioyeth great tranquillity and peace of mind, that careth neither for the prayses, nor dispraises of men.

3. He will easily be content and pacified, whose conscience is pure. He is not the more holy, though thou commend him: nor the more abiect though thou dispraise him. What thou art, that thou art: neither canst thou be truly sayd to be greater, then what thou art in the sight of God. If thou consider what thou art within thee, thou wilt not care what men say of thee. Man seeth in the face, but God looketh into the hart. Man considereth the deeds, but God weigheth the intention.

To

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To do alwaies well, and to esteeme little of himselfe, is a token of an humble mind. To refuse to be comforted by any creature, is a signe of great purity, and inward confidence.

4. He that seeketh no outward witnes for himselfe, doth shew that he hath wholly committed himselfe vnto God. For not he, that commendeth himselfe, the same is approved (saith S. Paul) but whom God commendeth. To walke inwardly with God, and not to be possessed with any outward affection, is the state of an inward and spirituall man.

## CHAP. VII.

*Of the loue of IESVS above  
all thinges.*

**B**LESSED is he that vnderstandeth what it is to loue Iesus, and so despise himselfe for Iesus. Thou oughtest to leaue thy beloved, for thy

OF CHRIST. LIB. II.

thy beloued; for that Iesus will be  
beloued alone aboue all things. The  
loue of things created is deceipfull  
and vnconstant: the loue of Iesus is  
faithfull and constant. He that clea-  
ueth vnto creature shal fall with that  
which is subiect to fall. He that im-  
braceth Iesus shall stand firmly for  
euer. Loue him, and keep him for  
thy friend, who when all go away,  
will not forsake thee, nor suffer thee  
to perish in the end. Thou must once  
be left of men, whether thou wilt  
or no. ~~om diob cam loz amed~~  
Dine and dye with Iesus: &  
commit thy selfe vnto his trust, who  
when all faile, can alone help thee.  
Thy beloued is of that nature, that  
he will none of that which appertaineth  
to others: but vwill haue thy  
hart alone, and sit like a King in his  
owne throne. If thou couldest purge  
thy selfe perfectly of all creatures,  
Iesus would willingly dwell with  
thee. Whatsoever thou puttest in  
men, out of Iesus, is all no better  
then lost. Trust not, nor rely vpon  
a reed

**THE FOLLOWING**  
a reed full of wind : for that all flesh  
is as hay , and all the glory thereof  
shall wither away, as the flower of  
the field.

3. Thou shalt quickly be de-  
ceaved , if thou looke only to the  
outward shevv of men. And if in  
them thou seekest thy comfort and  
profit : thou shalt often feele losse .  
If thou seekest Iesus in all things ,  
thou shalt surely finde Iesus . But if  
thou seekest thy selfe , thou shalt al-  
so finde thy selfe , but to thy owne  
harme . For man doth more hurt  
himselfe , if he seeke not Iesus , then  
the whole world , and all his aduer-  
saries could annoy him.

#### CHAP. VIII.

##### *Of familiar Conuersation with IESVS.*

**W**HEN Iesus is present , all is  
well , and nothing seemeth dif-  
ficult : but when Iesus is absent , e-  
very thing is hard . When Iesus  
speaks

speake not inwardly vnto vs, our comfort is nothing worth : but if Iesus speake but one word, we feele much consolation. Did not Mary Magdalen presently rise from the place where she wept, when Martha said vnto her. Thy maister is heere, and calleth thee? Happy is the house when Iesus calleth from teares to spirituall ioy. How dry and hard art thou without Iesus? How foolish and vaine, if thou desire any thing out of Iesus? Is not this a greater losse, then if thou wouldest loose the whole world?

a. What can the world proffesse thee without Iesus? To be without Iesus is a grieuous hell: and to be with Iesus is a sweete Paradise. If Iesus be with thee, no enemy can hurt thee. He that findeth Iesus, findeth a good treasure: yea a good above all goods. And he that leeseeth Iesus leeseeth too much, and more then the whole world. He is most poore that liueth without Iesus: and he most rich that is well with Iesus.

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3. It is a great skill to know how to conuerse with Iesus, and a great wisdom to know how to keep Iesus. Be humble, and peaceable, and Iesus will be with thee. Be deuout and quiet, and Iesus will stay with thee. Thou maist driue away Iesus & loose his grace, if thou giuest thy selfe to outward things. And if thou shouldest driue him from thee, and loose him, vnto whom wilt thou fly, and what friend wilt thou then seeke? Without a friend thou canst not well liue: and if Iesus be not aboue all a friend vnto thee thou shalt be vnto sorrowfull and desolate. Thou doest therefore foolishly, if thou doest trust or reioyce in any other. It is better for thee to haue all the world against thee, then Iesus offended with thee. Amongst all things therefore that be deare vnto thee, let Iesus alone be thy chiefest beloued.

4. Love all for Iesus, but Iesus for himselfe. Iesus Christ alone in especially to be beloued: who alone

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is found to be good, and faithfull aboue all friends. For him, & in him, let aswell friends as foes be deare vnto thee: and all these are to be prayed for, that all may know and loue him. Neuer desire to be singularly commended or beloued, for that appertaineth only vnto God, who hath none like vnto himselfe. Neither do thou desire that the hart of any should be set on thee: nor do thou set thy hart on the loue of any: but let Iesus be in thee, and in euery vertuous and good man.

5. Be pure and free within, and intangle not thy hart with any creature. Thou oughtest to be as it were naked, & carry a pure hart to God; if thou wilt consider, and proue, & see how sweet our Lord is. And truly, vnlesse thou be preuented, and drawne by his grace, thou shalt neuer attaine to that happines: to forsake and cast away all, that thou alone maist be vnited to him alone. For whē the grace of God commeth vnto a man, then he is strong, and  
nothing



**IS THE FOLLOWING**  
nothing is hard vnto him. And whē  
it goeth away, he is poore & weake,  
and as it vvere left vnto the vwill of  
whomsoever will affl. & him. In this  
thou oughtest not to be deiected,  
nor despaire; but to resigne thy selfe  
with all indifferency vnto the will of  
God, and to beare all things that be-  
fall thee for the glory of Christ: for  
after winter followeth summer, after  
night commeth day, and after a tem-  
pest faire weather.

#### CHAP. IX.

##### *Of the want of all Comfort.*

**I**T is no great matter to despise  
humane comfort, when vve haue  
diuine. It is much and very much,  
to be able to want both humane and  
diuine comfort: and for the honour  
and glory of God, to be vwillig to  
endure desolation of hart: and to  
seeke himselfe in nothing, nor to re-  
gard his owne merit. What great  
matter is it, if thou be cherfull and  
des

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deuout at the comming of heavenly grace? This houre is wished for of all men. He rideth easily vvhome the grace of God carrieth. And what meruaile, if he feele not his burden who is borne vp by the Almighty, and led by the greatest guide?

2. We are alwaies vvilling to haue something for our comfort: and a man doth hardly put off, and forsake himself. The holy martyr S. Laurence ouercame the world with his Prelate: because he dispised whatsoeuer seemed delighsome in the world: and for the loue of Christ he patiently suffered the high Priest of God S. Syxtus to be taken from him, whome he most loued. He ouercame therefore the loue of man by the loue of the Creator: and he rather chose the diuine pleasure, then humane comfort. See thou also learne to forsake some necessary thing, and a beloued friend for the loue of God. Be not grieved when thou art forsaken by a friend, knowing that we all at length must be  
be

10. THE FOLLOWING

be separated one from another.

3. A man must fight long, and with a constant mind, before he get the victory, and be able to place his whole hart in God. When a man confideth in himfelfe, he easily slideth vnto humane comforts. But a true louer of Christ, and a diligent follower of vertue, giueth not himfelfe to such solace, nor seeketh sensible sweetnes: but rather forcible exercises, and to sustaine hard labours for Christ.

4. When therfore spirituall comfort is giuen thee from God, receaue it thankfully: but know that it is the gift of God, not any desert of thine. Be not puffed vp, ioy not too much, neither do thou presume vainely: but be rather the more humble for that grace, and more vvary and fearefull in all thy actions, for that houre wil passe away and temptation will succeed. When consolation is taken from thee, despaire not presently: but with humility and patience attend the heauenly

OF CHRIST. LIB. II.

ly visitation: for God is able againe to giue thee greater cōsolation. This is not new, nor strange vnto them, that haue experience in the way of God: for in the great Saints and ancient Prophets, there was oftentimes such kind of alteration.

5. For which cause one when he had grace, said: I said in my plenty, I will not be moued euerlastingly. But when this was gone from him, he addeth what he found in himself, saying: Thou turnedst thy face from me, and I became troubled. Yet doth he not despaire in the midst of these changes, but more earnestly prayeth vnto our Lord, and saith: Vnto thee (o Lord) I will cry, and I will pray vnto my God. Lastly, he receaueth the fruit of his prayer, and witnesseth that he was heard, saying: Our Lord hath heard me, and taken pittie on me: our Lord is become my helper. But wherein? Thou hast turned (saith he) my sorrow into ioy, and thou hast compassed me about with gladnes. If  
great

# 110 THE FOLLOWING

great Saints haue byn so dealt with  
all, we that are poore and weake  
ought not to despaire, if we be some-  
times feruent, and sometimes cold:  
for the spirit commeth and goeth,  
according to the good pleasure of  
his will. For which cause blessed Iob  
saith: Thou visitest him early in the  
morning, and suddainly thou pro-  
uest him.

6. Whereupon therefore can I  
hope, or wherein ought I to trust,  
but in the great mercy of God a-  
lone, and in the only hope of hea-  
uenly grace? For whether I enioy  
the presence of good men, or deuout  
brethren, or faithfull friends, or  
holy bookes, or learned treatises,  
or sweet songs and hymnes, all these  
help little, and haue little saour,  
when grace forsaketh me, and I re-  
maine left in my owne pouerty. At  
such a tyme there is no better reme-  
dy then patience, and the resigning  
of my selfe vnto the will God.

7. I neuer found any so religi-  
ous and deuout, that hath not had  
some

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OF CHRIST. LIB. II. III

sometimes a withdrawing of grace,  
or felt not a decrease of seruour.  
There was neuer Saint so highly  
rapt, and illuminated, who first or  
last was not tempted. For he is not  
worthy of the high contemplation  
of God, who hath not byn exercised  
with some tribulation for Gods sake.  
For tentation going before, is wont  
to be a signe of ensuing comfort.  
And vnto those that are proued by  
tentations, heavenly comfort is pro-  
mised. He that shall overcome, saith  
he, I will giue him to eate of the  
wood of life.

8. But diuine comfort is giuen,  
that a man may be stronger to beare  
aduersities. There followeth also  
recreation, least we should wax proud  
of that good. The diuell sleepeth  
not, neither is our flesh as yet dead:  
therefore cease not to prepare thy self  
to the battaile: for on thy right  
hand, and on thy left are enemies  
that neuer rest.

# THE FOLLOWING

## CHAP. X.

*Of thankesfulnesse for the Grace  
of God.*

**W**H<sup>Y</sup> seekest thou rest, since thou art borne to labour? Dispose thy selfe to patience, rather then to comfort: and to the bearing of the Crosse, rather then to gladnes. What secular person is there, that would not willingly receaue spirituall ioy and comfort, if he could alwaies haue it? Spirituall comforts exceede all the delights of the world, and all the pleasures of the flesh. All worldly delights are either vaine, or vncleane: but spiritual delights are only pleasant and honest, produced by vertues, and infused by God into pure hearts. But no man can alwaies enjoy these diuine comforts, according to his desire: for the time of temptation it not long away.

2. False freedome of mind, and great trust of our selues, is very contrary

tary to heavenly visitations, God doth yvell in giuing grace: but man doth euill in not returning it againe wholly vnto God, with thankesgiuing. And therefore the gifts of grace cannot flow in vs, because we are vngratefull to the giuer: and re-  
 turne them not wholly to the head-  
 fountaine. For grace is euer due to him that is thankesfull: and from the proud shall be taken that which is wont to be giuen to the humble.

I desire not that consolation that taketh from me compunction: nor that contemplation which breedeth a haughty mind. For all that is high, is not holy: nor all that is sweet, good: nor euery desire, pure: nor euery thing that is deare vnto vs, is gratefull to God, I do willingly accept of that grace, wherby I may euer become more humble and fearefull, and be made more ready and able to forsake my selfe. He that is taught by the gift of grace, and by the scourge of the withdrawing thereof, will not dare to attribute any



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good to himselfe: but will rather  
acknowledge himselfe poore, and  
shamed. Give vnto God that which  
is Gods, and ascribe vnto thy selfe  
that which is thine owne: that is, giue  
thanks vnto God for his grace, and  
acknowledge that nothing is to be  
attributed to thee, but only sinne,  
and the punishment due therunto.

4. Content thy selfe, and de-  
sire alwaies the meanest and lowest  
things, and the highest shall be gi-  
uen thee: for the highest stand not  
without the lowest. The highest  
Saints before God, are the least in  
their owne iudgments. And how  
much the more glorious, so much  
the humbler within themselves. Those  
that are full of truth, and heavenly  
glory, are not desirous of the vaine  
glory of this world. Those that are  
firmely settled and grounded in God,  
can no way be proud. And they that  
ascribe all vnto God, what good soe-  
uer they haue receaued, seek not  
glory one of another: but would  
haue that glory which is from God  
alone

OF CHRIST, LIB. II. **CLAS**  
alone: and desire about all things to  
praise God himselfe, and in all the  
Saints, and alwaies tend vnto the  
same.

5. Be therefore gratefull for the  
least gift, and thou shalt be made  
worthy to receaue greater. Let the  
least be vnto thee also as the greatest:  
and the most contemptible as an es-  
peciall gift. If thou consider the  
worth of the giuer, no gift will  
seeme little, or of meane esteeme.  
For it is not little that is giuen by the  
soueraigne Maiesty of God. Yea if he  
should giue punishment and stripes,  
it ought to be gratefull, for that he  
doth, is alwaies for our saluation,  
whatsoever he permitteth to happen  
vnto vs. He that desireth to keep  
the grace of God, let him be thank-  
full for the grace giuen, and patient  
for the taking away thereof. Let him  
pray that it may returne. Let him be  
wary and humble, lest he lose it.

**Ch. 22.**  
...to ... down of

... ..

THE FOLLOWING

CHAP. XI.

*How few the louers of the Crosse  
of Christ are.*

**J**ESVS hath nowv many louers of  
his heauenly kingdome, but few  
bearers of his Crosse. He hath many  
desirous of comfort, but few of tri-  
bulation. He findeth many compa-  
nions of his table, but few of his ab-  
stinence. All desire to reioyce with  
him, few will suffer any thing for  
him, or with him. Many follow  
Iesus vnto the breaking of bread:  
but few to the drinking of the Cha-  
lice of his passion. Many reuerence  
his miracles, few follow the igno-  
miny of his Crosse. Many loue Ie-  
sus, as long as aduersities happen  
not. Many praise and blesse him, as  
long as they receaue any comfort  
from him. But if Iesus hide himself,  
and leaue them but a vvhile, they  
fall either into complaint, or into  
to much deiection of mind.

But

2. But they that loue Iesus for Iesus, and not for some comfort of their owne, blesse him in all tribulation and anguish of hart, as well as in the greatest comfort. And although he should neuer give them comfort, they notwithstanding would euer prayse him, and alwaies giue him thanks.

3. O how powerfull is the pure loue of Iesus, which is mixed with no selfe loue nor proper interest? Are they not all to be called hirelings, that euer seeke comforts? Do they not shew themselves to be rather louers of themselves, then of Christ, that alwaies thinke of their commodity & gaine? Where may one be found that will serue God without looking for reward?

4. It is hard to find any one so spirituall, that is free from the loue of all earthly things. For where is any that is indeed poore in spirit, and free from all affection of creatures. Far hence, and from the end of the world is his price. If a man

# 118 THE FOLLOWING

should giue all his wealth, yet is it nothing. And if he should do great penance, yet is it little. And if he should attaine to all knowledg, he is yet far off. And if he should haue great vertue, and very feruent deuotion, yet there is much wanting: to wit, one thing, which is most necessary for him. What is that? That leauing all, he forsake himselfe, and go perfectly from himselfe, and re-gaine nothing of selfe loue. And when he hath done al that he know-eth to be done, let him thinke that he hath done nothing.

s. Let him not weigh that much which might be much esteemed, but according to truth, let him as-firme himselfe to be an vnprofitable seruant, as our Sauour hath sayd: **Whē you shall haue done al things that are commanded you, say: We are vnprofitable seruāts. They may be be truly poore in spirit and na-ked, and say with the Prophet: I am alone and poore: yet no man si-cher, no man more powerfull, no**

bluod

man

**OF CHRIST LXXII.**

man more free, then he that can leaue  
himselfe, and all things, and put  
himselfe in the sweetest and best  
place.

**CHAP. XII.**

*Of the high way of the holy  
Crosse.*

**V**NTO many seemeth hard this  
speech: Deny thy selfe, take vp  
thy Crosse, and follow Iesus. But it  
will be much harder to heare that  
last word: Get ye away from me,  
ye cursed into everlasting fire. For  
they that now willingly heare and  
follow the word of the Crosse, shall  
not then feare to heare the sentence  
of everlasting damnation. This signe  
of the Crosse shall be in heauen, when  
our Lord shall come to iudgment.  
Then all the seruants of the Crosse,  
vwho in their life time conformed  
themselves vnto Christ crucified,  
shall draw neer vnto our Lord with  
great confidence.

**THE FOLLOWING**

**Why therefore fearest thou to take vp the Crosse, which leadeth thee to a kingdome? In the Crosse is health, in the Crosse is life; in the Crosse is protection against our enemies, in the Crosse is infusion of heavenly sweetnes, in the Crosse is strength of mind, in the Crosse is ioy of spirit, in the Crosse is the height of vertue, in the Crosse is the perfection of sanctity. There is no health of the soule, nor hope of everlasting life but in the Crosse. Take vp therefore thy Crosse and follow Iesus, & thou shalt go into life everlasting. He is gone before, bearing his Crosse, and is dead for thee on the Crosse; that thou maiest also beate thy Crosse, & desire to dy on the Crosse, with him. For if thou dyest vith him, thou shalt also liue with him. And if thou be his companion in payne, thou shalt be partaker with him also in glory.**

**Behould in the Crosse al doth consist, and all lyeth in ending our life vpon it: for there is no other way**

OF CHRIST. LIB. II.

Way vnto life, and vnto true inward peace, but the way of the Holy Crosse, and of daily mortification. Go where thou wilt, seeke whatsoever thou wilt: thou shalt not find a higher way aboue, nor a safer way below, then the way of the holy Crosse. Dispose & order all thinges according to thy will, and iudgment: yet thou shalt euer find, that of necessity thou must suffer somewhat, either willingly or against thy vwill, so as thou shalt neuer fully auoide the Crosse. For either thou shalt feele payne in thy body, or in thy soule thou shalt suffer tribulation of spirit.

4. Sometimes thou shalt be forsaken of God, sometimes thou shalt be troubled by thy neighbours: & which is more, oftentimes thou shalt be irksome to thy selfe: neither canst thou be deliuered or eased by any remedy or comfort. but so long as pleaseth God, thou oughtest to beare it. For God will haue thee learne to suffer tribulation without



**IN THE FOLLOWING**  
comfort: and that thou submit thy  
selfe wholly to him, and become  
more humble by tribulation. No  
man hath so lively a feeling of the  
passion of Christ, as he who hath  
chaunced to suffer the like. The  
Crosse therefore is alwaies ready, &  
every where attendeth thee. Thou  
canst not escape it, whither soever  
thou flyest: for whersoever thou go-  
est, thou carriest thy selfe vvith thee,  
and shalt euer finde thy selfe both  
aboue and below, vvithout & vvith-  
in: vvich vvay soener thou doest  
turne thee, alvvayes thou shalt find  
the Crosse: and every where of ne-  
cessity thou must haue patience, if  
thou vvilt haue inward peace, and  
deserue an euerlasting Crowne.

5. Yf thou beare the Crosse vvil-  
lingly, it vvill beare thee, and lead  
thee to thy desired end: to vvith,  
vvhere there shalbe an end of suffe-  
ring, though heere there shall not.  
Yf thou beare it vvayvvillingly, thou  
makest for thy selfe a new burthen,  
and increasest thy load, and yet

not.

notwithstanding thou must beare it. Yf thou cast away one Crosse, without doubt thou shalt find another, & that perhaps a more heauy.

6. Thinkest thou to escape that which no man could euer annoyd? Which of the Saints in the world was without Crosse, and tribulations? Verily Iesus Christ our Lord was neuer one houre without paine of suffering, so long as he liued. Christ (saith he) ought to suffer, & rise againe from death, & so to enter into his glory: and how dost thou seek any other way, then this high vway, vvhich is the way of the holy Crosse?

7. The whole life of Christ was a Crosse and Martyrdome: and dost thou seeke rest and ioy? Thou art deceaued, thou art deceaued, if thou seekest any other thing, then to suffer tribulation: for this whole mortall life is full of miseries, and enuironed on euery side with Crosse. And how much the more one hath profited in spirit: so much the heauier

#### ¶ 4. THE FOLLOWING

heavier Crosse he oftentimes findeth: for the loue he beareth to God increaseth the grieve which he endureth for his banishment.

8. But yet this man, though so many wayes afflicted, is not without the remedy of spirituall consolation, for the great good which he perceaueth to grow vnto him by the bearing of his Crosse. For whilst he willingly putteth himselfe vnder it, all the burthen of tribulation is turned into the confidence of diuine comfort. And how much the more the flesh is wasted by affliction, so much the more is the spirit strengthened by inward grace. And sometymes he is so comforted with the desire of tribulation, and aduersity, for the loue of conforming himselfe to the Crosse of Christ, that he would not wish at any time to be without sorrow and tribulation: because he belieueth, that so much the more gratefull he shall be vnto God, how much the more he can suffer for him. This is not a worke of hu-

mane

OF CHRIST, ETC. IN  
man vertue; but it is the grace of  
Christ, that can, and doth so much in  
fraile flesh: that what naturally it al-  
waies abhorreth and flyeth, that by  
feruent of spirit, it taketh hold on  
and loneth.

9. It is not according to mans  
inclination to beare the Crosse, to  
loue the Crosse, to chastise & subdue  
the body, to fly honors, to suffer co-  
tumelies with a ioyfull hart, to de-  
spise himself, and to wish to be despi-  
sed, to beare all aduersities, and do-  
mages, and to desire no prosperity in  
this world. If thou considerest thy  
selfe, thou shalt be able to performe  
no such matter of thy selfe. But if  
thou trustest in our Lord, strength  
shall be giuen thee from heauen,  
and the world & flesh shall be made  
subiect to thy commaund. Neither  
shalt thou feare thy enemy the Di-  
uell, if thou bee armed with faith, &  
signed with the Crosse of Christ.

10. Resolue therefore vvith thy  
selfe, like a good and faithfull ser-  
uant of Christ, to beare manfully the  
Crosse

### THE FOLLOWING

Crosse of thy Lord, who was crucified for thy loue. Prepare thy selfe to beare many aduersities and diuers kinds of troubles in this miserable life: for so it will be with thee, wheresoeuer thou be: & so surely thou wilt finde it, wheresoeuer thou hide thy selfe. So it must be, and there is no remedy, or meanes to auoide tribulation and sorrow, but to beare them. Drinke of the chalice of our Lord willingly, if thou wilt be his friend, and desirest to haue part with him. Leave the desire of comfortes to God: let him do therein as shall best please him. See thou thy hart vpon the suffering of tribulations, and account them the greatest comfortes: for that the passions of this life are not odigne to future glory, although thou alone couldst suffer them all.

11. When thou shalt come to this estate, that tribulation shall seeme sweet, and pleasant vnto thee for Christ: then thou maist thinke it is vvell with thee, for thou hast found

found a Paradise vpon earth. As long as it is grieuous vnto thee to suffer, and that thou desirest to fly it; so long shalt thou be ill at ease: and the tribulation thou flyest will follow thee euery where.

12. If thou settest thy selfe to that thou oughtest to wit, so suffer, and to dy to thy selfe, it will quickly be better with thee, and thou shalt finde peace. Although thou shouldest haue bene rapt euen vnto the third beauen with Paul, thou art not for this assured, that thou shalt suffer no contradiction. I (saith Iesus) will shew him how great thinges he must suffer for my name. It resteth therefore, that thou suffer, if thou wilt loue Iesus, and perpetually serue him.

13. O, would to God, thou wert worthy to suffer something for Iesus! how great glory would it be vnto thee, what ioy to all the Saints of God, how great edification also to thy neighbour! For all doe commend patience, though few desire

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to suffer. With great reason thou  
oughtest to be willing to suffer a lit-  
tle for Christ: since many suffer far  
greater things for the love of the  
world.

14. Know for certaine that thou  
oughtest to lead a dying life. And  
how much the more every one di-  
eth to himselfe; so much the more  
doth he begin to live to God. No  
man is fit to attaine vnto heavenly  
thinges, vlesse he submit himselfe  
to the bearing of aduersities for  
Christ. Nothing is more gratefull  
vnto God; nothing more whole-  
some to thee in this world, then to  
suffer willingly for Christ. And if  
it were in thy choyce, thou shouldest  
rather wish to suffer aduersities  
for Christ, then to enioy the delight  
of many comforts: because by these  
meanes thou shouldest be more like  
vnto Christ, and more conformable  
to all the Saints. For our merit, and  
the perfection of our estate consi-  
steth not in much sweetnes & com-  
fortes: but rather in suffering great  
affli

afflictions and tribulations.

15. If there had been any better things, and more profitable to the health of man, then suffering, surely Christ would haue shewed it by word, and example. But he plainly exhorted all the disciples that followed him, and all that desire to follow him, to the bearing of the Crosse, and saith: If any man will come after me, let him deny himselfe and take vp his Crosse, and follow me. So as when we haue read & searched all, let this be the last conclusion: That by many tribulations we must enter into the Kingdome of God.

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Booke.*

OF





OF THE  
FOLLOWING  
OF CHRIST.

THE THIRD BOOKE.

CHAP. I.

*Of the inward speech of Christ vnto  
a faithfull soule.*

**W**ill heare what our  
Lord GOD will speak  
in me. Blessed is the  
soule that heareth our  
Lord speking in her:  
and receaueth from  
his mouth the vword of comfort.  
Blessed

OF CHRIST. LIB. II. IN THE

Blessed are those eares that receive  
the sound of the voice, and li-  
sten not to the whisperings of the  
world. Blessed indeed are those  
eares that harken not to the voice  
vvhich soundeth outvvardly, but  
vnto truth vvhich teacheth invvard-  
ly. Blessed are the eyes that being  
shut vp to outvvard thinges, are  
attentive to those things that are  
internall. Blessed are they that en-  
ter into the invvard thinges, and  
indeauor to prepare themselves more  
and more by daily exercises to the  
attayning of heauenly secrets. Bless-  
ed be they that delight to attend  
to the seruice of God, & cast from  
them all impedimentes of this  
world.

Consider these thinges, my  
soule, and shut vp the dore of thy  
sensuall desires: that thou maist heare  
what thy Lord God speaks in thee.  
Thus saith thy beloued: I am thy  
safety, thy peace, and thy life. Keep  
thy selfe with me, and thou shalt  
find peace. Forsake all transitory  
thinges



OF THE  
FOLLOWING  
OF CHRIST.

THE THIRD BOOKE.

CHAP. I.

Of the inward speech of Christ vnto  
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thy selfe with me, and thou shalt  
find peace. Forsake all transitory  
thinges

**THE FOLLOWING**  
things and seeke those that be ener-  
lasting. What are temporall things,  
but deceauing snares? and what do  
all creatures auile thee, if thou bee  
forsaken by the Cheatour? Forlake,  
therefore all earthly things and la-  
bour to please thy Creatour, and  
be faithfull vnto him, that thou  
maist attaine vnto true happines.

**CHAP. II.**

*That truth speaketh inwardely  
without noyse of  
Wordes.*

**S**PEAKE Lord, for thy seruant  
heareth. I am thy seruant, graunt  
me vnderstanding, that I may know  
thy testimonies. Set vp my hart  
to heare the wordes of thy mouth.  
Let thy speech descend as the dew  
into my soule. The children of Isra-  
el in times past said vnto Moyses:  
Speak thou vnto vs, and we shall  
heare thee. Let not our Lord speake  
vnto vs, least perhaps we dye. Not

so

so Lord, not so, I beseech thee. But rather with the Prophet Samuel, I humbly and earnestly intreat: speak Lord, for thy seruant heareth. Let not Moyses speake vnto me, nor any of the Prophets, but thou rather speake, my Lord God, the inspirer, and enlightener of all the Prophets: for thou alone without them canst perfectly instruct me, but they without thee can profit nothing.

2. They can pronounce words, but they giue not spirit. They speak maruelous well, but if thou bould thy peace, they inflame not the hart. They deliuer the letters, but thou openest the sense. They bring forth mysteries, but thou disclovest the vnderstanding of sealed thinges. They declare thy commaundements, but thou helpest to fulfill them. They shew the way, but thou giuest strength to walke in it. They worke only exteriorly, but thou instructest & enlightenest the hartes. They water outwardly, but thou giuest fruitfulness. They sound forth  
 wordes,

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wordes, but thou giuest vnderstan-  
ding to the hearing.

3. Let not therefore Moyses speak  
vnto me, but thou my Lord God,  
the euerlasting truth; least perhaps  
I should dye, and become without  
fruit, if I be warmed outwardly only  
and not inflamed within: least the  
word heard and not fulfilled, know-  
en and not loued, believed & not  
observed, should increase my iudge-  
ment. Speake therefore Lord, for  
thy seruant heareth, for thou hast  
the words of euerlasting life. Speake  
vnto me to the comfort of my soule  
and to the amendment of my whole  
life: and to thy praise and glory, and  
euerlasting honor.

### CHAP. III.

*That the wordes of God are to be  
heard with humility, and that  
many weigh them not.*

Sonne heare my words, words  
of great comfort, excelling al the  
knowledg of the Philosophers and  
wise

OF CHRIST. LIB. III. 105

wise men of this world. My vvords are spirit and life, not to be weighed by the vnderstanding of man. They are not to be drawn to vaine liking, but to be heard with silence, and to be receaued with all humility and great aff:ction. And I said. Blessed is the man whom thou shalt instruct, O Lord, and shalt teach thy law, that thou maist giue him quietnes from euill daies, and that he be not destroyed vpon earth.

2. I (saith our Lord) haue taught the Prophets from the beginning, and cease not continually to speake to euery one: but many are deafe, and giue no eare to my speech. The greater number doe more willingly listen to the world, then to God: & follow sooner the desires of their flesh, then the will of God. The world promiseth temporall & small things, and is serued with great diligence: I promise most high and eternall thinges, and the hartes of men are nothing moued with it. Who is he that serueth and obeyeth

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me with equall care to that with which the world, & the Lords thereof are serued? Blush Sidon, saith the sea. And if thou aske the cause, heare wherefore. For a little Prebend a long iorney is vndertaken: for euerm-lasting life many will scarce once lift a foote from the ground. A thing of small value is sought after greedily: for a penny somtimes there is great contention: for a vaine thing and slight promise, men cease not to toile day and night.

3. But alas for an vchangeable good, for an inestimable reward, for the highest honour and glory without end, they are loath to take the least paines. Blush therefore slouthfull & complayning seruant, that they are found more ready to destruction, then thou to life. They reioyce more at vanity, then thou at truth. And yet they are somtimes frustrated of their hope: but my promise decaueth none, nor sendeth him away empty that trusteth in me. I will giue that which I haue pro-

promised, I will fulfill that which I have said, but to him that remaineth faithfull in my love to the end, I will the reward of all good, and do try my deuout seruants in forcible proofes.

4. Write my words in thy hart, and thinke diligently of them: for they will be necessary in time of temptation. What thou vnderstandest not when thou readest, thou shalt know in the day of visitation. I am wont to visite my elect two severall waies, to wit, with temptation; and comfort. And I daily read two lessons vnto them, one reprehending their vices, another exhorting them to the increase of vertues. He that hath my words & despiseth them, hath within himselfe that shall punish him at the last day.

*A Prayer to implore the grace of  
deuotion.*

5. O Lord my God, thou art all that I can desire. Who art thou, that  
G 2 dare

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Have I speak vnto thee? I am thy poore  
 rebell, and a most vile worme:  
 much more poore and contemptible  
 then I can or dare expresse. Remem-  
 ber Lord, that I am nothing, haue  
 nothing, and can do nothing. Thou  
 alone art good, iust, and holy; thou  
 canst do all things, performest all  
 things, leaving only a lonesome voide  
 of all good. Call to mind thy mer-  
 cies, and fill my hart with thy grace,  
 who vyle not that thy vvorke be  
 vaine.

How can I support my selfe  
 in this miserable life, vnlesse thy  
 mercy & grace comfort me? Turne  
 not thy face from me: delay not thy  
 visitation; draw not away thy com-  
 fort, least my soule become as earth  
 without water vnto thee. Lord  
 teach me to fulfill thy will: teach me  
 to liue worthily and humbly in thy  
 sight; for thou art my vildome,  
 thou dost perfectly know me, and  
 didest know me before the vworld  
 was made, and before I was borne  
 into the world.

OF CHRISTE. THE FIRST

CHAPTER. THE FIRST

That we ought to liue in truth, and in  
purity in the sight of God.

S O N N E, walke in my sight in  
sincerity and truth: and then  
seek me in plainesse of hart. He that  
walketh in my sight in truth, shall  
be defended from euill incursions,  
and truth shall deliuer him from se-  
ducers, and from the detractions of  
the wicked. If truth shall haue deli-  
uered thee, thou shalt be truly free,  
and shalt not care for vaine speeches  
of men. Lord, it is true. According  
as thou saist, so I beseech thee let it  
be done with me, and keepe me, &  
bring me to a happy end. Let thy  
truth teach me, and let it deliuer me  
from all euill affection and morbid  
lone: and I shall walke with thee in  
great freedome of hart.

2. I will teach thee (sayth the  
Truth) those things that are right &  
pleasing in my sight. Think of thy

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sinnes

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sinnes with great sorrow, and grief,  
& neuer esteeme thy selfe any thing  
for thy good works. Thou art in  
very deed a sinner, and subiect to  
many passions. Of thy selfe thou  
alwaies tendest to nothing, and art  
quickly cast downe and overcome;  
quickly troubled, quickly dissolued.  
Thou hast nothing vwherein thou  
canst glory, but many thinges for  
which thou oughtest to humble, and  
despise thy selfe: for thou art much  
weaker then thou art able to com-  
prehend.

3. And therefore let nothing  
seeme much vnto thee whatsoever  
thou doest. Let nothing seem great,  
nothing precious, and v wonderfull,  
nothing worthy of estimation: no-  
thing high, nothing truly commen-  
dable, and to be desired, but that  
which is everlasting. Let the eternall  
Truth aboue all things please thee.  
Let thy own great vnworthines al-  
waies displease thee. Feare nothing,  
blame, and fly nothing so much as  
thy sinnes, and vices: which ought

to displease more then the losse of any thing whatsoever. Some vvaile not sincerely in my sight, but led by a certaine curiosity, and pride, will know my secrets, and vnderstand the high mysteries of God, neglecting themselves and their own saluation. These oftentimes (for that I resist them) do fall into great tentations and sinnes, for their pride and curiosity.

4. Feare the iudgments of God, dread the wrath of the almighty. But discusse not the works of the Highest. Search thine owne iniquities, how much thou hast offended, and how much good thou hast neglected. Some carry their deuotion only in bookes, some in pictures, some in outward signes and figures, some haue me in their mouths, but little in their hearts. There are others that being illuminated in their vnderstanding, and purged in their affection, do alwayes aspire with an earnest mind to everlasting happiness and are vnwilling to heare of the

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things of this world, and do serue  
the necessities of nature with griefes  
and these perceane what the spirit  
of truth speaketh in them. Because  
it reacheth them to despise earthly,  
and loue heavenly things: to neglect  
the world, and day and night to de-  
sire heauen.

CHAP. V.

*Of the wonderfull effect of di-  
uine grace.*

**I** Praise thee, O heauenly Father,  
Father of my Lord Iesus Christ,  
for that thou hast vouchsafed to re-  
member me a poore and wretched  
creature. O Father of mercies and  
God of all comfort, thanks be vnto  
thee, who sometimes with thy com-  
fort refreshest me vnworthy of all  
comfort. I euer blasse and glorify  
thee with thy only begotten Sonne,  
and the holy Ghost for all world. O  
God my Lord, the holy louer of my  
soule, when thou shalt come into  
my

OF CHRIST. LXX. III.

my hart, all that is within me will reioyce. Thou art my glorie and the exultation of my hart. Thou art my hope, and my refuge in the day of my tribulation.

2. But, for that I am yet weake in loue, and imperfect in vertue, I haue need to be comforted by thee: visite me therefore often, and instruct me vvith thy holy discipline. Deliver me from euill passions, & heale my hart of all inordinate affections: that being cured vvithin, and vvell purged, I may be made fit to loue, strong to suffer, and constant to perseuere.

3. Loue is a great matter, in very truth a great good: which alone maketh euery thing that is heavy light; and beareth equally vnequall burthens. For it carrieth a burthen without a burthen, and maketh euery thing that is bitter, sweet and delightfome. The noble loue of Iesus inforceth man to worke great things, and styrreth him vnto desire all waies the most perfect. Loue



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will be aloft, and not kept downe with any base thing. Loue will be free from all worldly affection, to the end his inward sight be not obscured, that he be not intangled with the desire of any transitory gaine, or troubled with the want thereof. Nothing is sweeter then loue, nothing stronger, nothing higher, nothing more ample, nothing more pleasant, nothing tuller nor better in heauen or in earth: for that loue hath his beginning from God, and cannot rest but in God aboue all creatures.

4. He that loueth, flyeth, runneth, and reioyceth: he is free and not held in. He giueth all for all, & hath all in all, for that he resteth in one Highest aboue all, from vvhich all good flowveth and proceedeth. He respecteth not the giuists, but turneth himselfe aboue all gooda vnto the giuer. Loue oftentimes knoweth no measure, but inflameth aboue all measure. Loue feelerh no burthē, waigheth no paines, desireth aboue is strength, cōplaineth not of imposs.

OF CHRIST. LIB. II. C. III.

impossibility, or that it thinketh all things lawful & possible. In therefore able to vndertake all things, and performeth & bringeth many things to effect: whereas he that doth not loue, fainteth, and can do nothing.

5. Loue alwaies watcheth, and sleeping slepeth not: being wearied is not tyred: straitned, is not pressed: frightened, is not troubled: but like a lively flame, and burning torch, breaketh vpwards, and passeth through all with great secusity. If any one loueth, he knoweth what this voice crieth. A loud cry in the eares of God, is the burning loue of the soule, which sayth: My God, my loue, thou art wholly mine, and I wholly thine.

6. Enlarge me in loue, that my hart may tell how sweet it is to loue, and so be dissolued, and swimme in thy loue. Let me be possessed by loue, mounting aboue my selfe, with excessive feruour, and admiration. I, expressing the song of loue, let me follow thee on high my belov-  
 G 6 uid,

# THE FOLLOWING

ned, let my soule faime in thy praise  
reioysing with loue. Let me loue  
thee more then my selfe, and not my  
selfe but for thee, and all in thee  
that truly loue thee, as the law of  
loue commandeth which shineth in  
thee.

7. Loue is swift, sincere, pious,  
sweet and delightfull, strong, pa-  
tient, faithfull, prudent, suffering,  
full of courage, and neuer seeking it  
selfe. For vvhether one seeketh him-  
selfe, there he falleth from loue.  
Loue is circumspect, humble, and  
vvpright; nor remisse, nor mutable;  
nor attending vnto vaine things: so-  
ber, chaste, constant, quiet, and guar-  
ded in all the senses. Loue is subiect,  
and obedient to Superiours, meane  
and vnder to it selfe, devout and  
thankfull vnto God, trusting and  
hoping alwaies in him, euen then  
when God imparteth no sweetnes  
vnto it: for without sorrow none li-  
ueth in loue.

8. He that is not ready to suffer  
all things, and stand to the will of  
his

OF CHRIST. LIB. I. 137  
his beloved, is not worthy to be called a lover. A lover ought to embrace willingly all that is hard and distastfull for his beloved; and not to turne away from him, for any contrary accidents.

CHAP. VI.

*Of the prooffe of a true Lover.*

S O N N E, thou art not yet a strong and prudent lover. Wherefore Lord? Because thou givest over for a small aduersity, and too earnestly seekest comfort. A constant lover standeth firmly in temptations, & giveth not credit to the crafty persuasions of the enemy. As I please him in prosperity, so I am not vnpleasant to him in aduersity.

1. A prudent lover considereth not so much the gift of his lover, as the loue of the giuer. He rather esteemeth the good will, then the value, and placeth all gifts vnder his beloved. A noble lover respecteth not

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in the gift, but in me about any gift.  
All therefore is not left if sometimes thou hast lesse tast of me and my Saints, then thou wouldest. That good and sweet desire which thou sometimes feelest, is the effect of present grace, and a certaine tast of the heauenly Country: wheron thou must not rely too much, for it goeth and commeth. But to fight against euill motions of the mind which may happen vnto thee, and to despise the suggestion of the diuell, is a signe of vertue and great merit.

3. Let not therefore strange fancies forced into thee, of any matter whatsoeuer, trouble thee. Retaine a firme purpose and an vpright intention to God. Neither is it an illusion that sometimes thou art suddenly rapt on high, and presently returnest againe vnto the accustomed vanities of thy hart. For thou dost rather vnwillingly suffer them, then commit them: and as long as they displease thee, & thou striuest against them, it is a merit, and no losse.

4. Know

4. Know that thy ancient enemy doth euer strue to hinder thy desire to good: and to diuert thee from all deuout exercise: to wit, fro the worshiping of Saints, from the deuout memory of my passion, fro the profitable remembrance of thy sinnes, from the guard of thine own hart, and from the firme purpose of profiting in vertue. He thrusteth many euill thoughts into thy mind, that he may cause a wearisomne, & horreur in thee, to draw thee from deuout prayer and reading. Humble confessō is displeasing vnto him, and if he could, he would cause thee to cease from receauing the Sacrament of my Body. Trust him not, nor care for him, although he should often set snares of deceipt to intrep thee. Charge him with it, when he suggesteth euill, and vt cleane thoughts vnto thee. Say vnto him: Auant filthy spirit, blashmable wretch: thou art filthy that bringest such things vnto myne eares. Away from me wicked deceiver, thou shalt

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shalt haue no part in me: but Iesus shall be with me as a strong warriour, and thou shalt remayne confounded. I had rather dye, and vndergo any torment, then to consent vnto thee. Would thy peace and be silent, I will heare thee no more, though thou shouldest worke me many troubles. My Lord is my light and saluation, whom shall I feare? If whole armies should stand together against me, my hart shall not feare. Our Lord is my helper, and my Redeemer.

5. Fight like a good good souldiar: and if thou sometimes fall through frailty, recouer greater forces then before, trusting in my more abundant grace: and take great heed of vaine pleasing of thy selfe, & pride. This brings many into error, and makes them sometimes fall into almost incurable blindnes. Let the fall of the proud foolishly presuming of themselves, serue thee for a warning, and a perpetuall humiliation.

CHAP.

## CHAP. VII.

*That Grace is to be hid vnder the  
veyle of Humility.*

**S**ONNE, it is more profitable, and  
safe for thee to hide the grace of  
deuotion, not to extoll thy selfe,  
nor to speake much, nor to esteeme  
much thereof: but rather to despise  
thy selfe, and feare it, as given to  
one vnworthy thereof. This affecti-  
on is not to be cleaued vnto, which  
may be quickly changed into the  
contrary. Thinke when thou art in  
grace, how miserable and needy  
thou art wont to be without it? Nei-  
ther doth therein only consist the pro-  
fit of spirituall life, when thou hast  
the grace of comfort; but when thou  
humbly, resignedly, and patiently  
sufferest the withdrawing thereof: so  
that thou be not then lesse diligent in  
the exercise of prayer, nor suffer  
thy selfe to passe over the rest of thy  
accustomed good works: but that  
thou



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thou willingly performe what lieth  
in thee, according as thou art able &  
vnderstandest to be fit: not negle-  
cting thy self wholly for the drinke  
and trouble of mind, which thou  
feelest.

2. There are many that when it  
succeedeth not well with them, pre-  
sently they become impatient or  
slouthfull. The way of man is not al-  
waies in his power, but it belongeth  
to God, to give, and to comfort  
vwhen he will, how much he will, and  
vvhom he vvil, as it shall please him,  
and no more. Some vnadvised per-  
sons haue overthrowne themselves  
for the greedy desire which they had  
of the grace of deuotion: attempting  
more then they were able to per-  
forme, not waighing the measure of  
their weaknes, but following rather  
the desire of their hart, then the iudg-  
ment of reason. And because they  
presumed on greater matters then  
was pleasing to God, they quickly  
lost his grace. They were made  
greedy, and left in a dejected estate  
that

that built themselves nests in heaven: to the end that being humbled, and impouerished, they may learne not to fly with their own wings, but to liue in hope vnder my fethers. They that are yet new, and vnacquainted in the vvay of our Lord, vnles they gouerne themselves by the counsaile of discreet persons, may easily be deceaued and overthrowne.

3. And if they will rather follow their owne iudgment, then giue credit to others that are experienced, their end will be dangerous, if they cannot be drawne from their owne conceipt. Seldome those that are wise in their owne opinion, suffer themselves humbly to be gouerned by others. A little knowledg with humility, and a slender vnderstanding, is better then great treasures of learning with a vaine selfe liking. It is better for thee to haue lesse, then much of that wherof thou maist be proud. He doth not discreetly, that wholly giueth himself ouer to mirth,

for

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forgetting his former prouerty, and the chaste feare of God, vvhich seareth to loose the grace which he hath obteyned. Neither is he vertuously wise, that in time of aduersity or any tribulation vvhatsouer, yeildeth to despairing thoughts, and thinketh and imagineth of me lesse confidently then he ought.

4. He that will be ouer secure in time of peace, shall be often found in time of warre too dejected and fearfull. If thou couldest alwaies continue humble, and lowly within thy selfe, and temper, & gouerne thy soule well, thou shouldest not so soone fall into danger & offence. It is good counsell, that when thou conceauest feruour of spirit, thou shouldest thinke what will become of thee, when that light shall leave thee. And vvhether that doth happen, remember the light may returne againe, which for thy instruction and my glory I haue withdrawne for a time.

5. Such prooffe is often more  
pro-

OF CHRIST. LIE. III. 10  
profitable, then if thou shouldst al-  
waies enioy prosperitie according to  
thy desire. For merits are not to be  
waighed in a man by the number  
of visions and comforts vvhich he  
hath, or by his knowledg in Scrip-  
tures, or by his being placed in high  
degree, but in that he is grounded in  
true humility, and replenished with  
diuine charity: if he alwaies purely  
& entirely seeke the honour of God,  
if he esteeme himselfe nothing, and  
with a sincere hart despise himselfe,  
and reioyce more to be despised and  
humbled by others, then to be ho-  
noured.

#### CHAP. VII.

*Of a meane conceipt of our selues,  
in the sight of God.*

SHAL I speake vnto my Lord,  
Wh I am dust & ashes? If I e-  
steeme better of my selfe, behould  
thou standest against me, & my ini-  
quities beare true witness: neither  
can

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can I speake against it. But if I abase,  
and esteeme nothing of my selfe, &  
cast of all selfe-conceit, and (as I  
am) accompt my selfe to be dust,  
thy grace vwill be fauourable vnto  
me, and thy light will be nere vnto  
my hart: and all estimation how hide  
fouler shalbe swallowed vp in the  
depth of my nothing, and perish  
euerlastingly. There thou shewest  
my selfe vnto me, what I am, what  
I haue byn, and whither I am come:  
for alas I am nothing, and I knew it  
not. And if I be left to my selfe, be-  
hold I become nothing, & a masse  
of infirmity. But if thou suddainly  
looke vpon me, I am presently made  
strong, and filled with new ioy.  
And it is a great meruaile, that I am  
so suddainly lifted vp, and so graci-  
ously embraced by thee, that of myn  
owne waight, alwaies sinke down-  
ward.

2. Thy loue is cause heereof,  
freely presenting me, and releeuing  
me in so many necessities, prefer-  
ring me also from grieuous danger,  
and

OF CHRIST. LIB. IIE. 107

and (as I may truly say) deliuering  
me from innumerable euills. For  
surely by euill louing my selfe, I lost  
my selfe: and by seeking thee alone,  
& sincerely louing thee, I haue found  
both my selfe and thee, and for thy  
loue haue more deeply brought my  
selfe to nothing. For that shew, O  
most sweet Iesu, dealest with me as  
boue all desert, and aboue all that I  
dare hope and request.

3. Blessed be thou my God; for  
although I be vnworthy of all good  
yet the noblenes of thy bounty and  
thy infinite goodnes, neuer ceaseth  
to do good euen to the vngreatfull,  
and to them that be turned away far  
from thee. Turne vs vnto thee O  
Lord, that we may be gratefull,  
humble, and deuout: for thou art  
our safety, our power, and our  
strength.

CHAP.

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CHAP. IX.

*That all things are to be referred vnto  
God, as vnto the last end.*

**S**ONNE, I ought to be thy chiefest and last end, if thou desire to be truly blessed. With this intention thy affection shall be purified which is oftentimes inclined inordinately to it selfe, and vnto creatures. For if in any thing thou seeke thy selfe, thou presently failest, and driest vp within thy self. Direct therefore all things chiefly vnto me, for I am he that haue given all. Consider every thing as flowing from the highest good, and therefore all things are to be reduced vnto me as vnto their first beginning.

2. Out of me, as out of living fountaines, the little & the great, the poore & the rich, do draw the water of life: and they that willingly, and freely serue me, shall receaue grace for grace. But he that will glory out  
of

of me, or be delighted in any particular good, shall not be grounded in true ioy, nor enlarged in his hart, but shall be many waies hindred and straitned. Thou oughtest therefore to ascribe no good vnto thy selfe, nor attribute the praise of vertue vnto any man: but giue all vnto God, without whome man hath nothing. I haue bestowed all, and will that all be returned to me againe: and with great seuerity I requirerhanks.

3. This is the truth that putteth to flight vaine glory. And if heauenly grace, and true charity enter in, there shall be no enuy nor grudging of hart, neyther shall there be any place for selfe lone. For diuine charity ouercommeth all, and enlargeth all the forces of the soule. If thou vnderstand aright, in me alone thou wilt reioyce, in me alone thou wilt hope: for none is good, but God alone, who is to be praised aboue all things, & to be blessed in all.



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CHAP. X.

*That despising the world, it is sweet  
to serue God.*

**N**OVV I wil speake againe o Lord,  
and will not be silent. I will say  
in the eares of my God, my Lord,  
and my King that is on high. O how  
great is the multitude of thy sweet-  
nes o Lord, which thou hast bidden  
for those that feare thee! But what  
art thou to them that loue thee?  
What to them that serue thee with  
their whole hart? Truly vnpea-  
kable is the sweetnes of thy contem-  
plation, which thou bestowest on  
them that loue thee. In this chiefly  
thou hast shewed me the sweetnes of  
thy charity, for that when I was  
not, thou madest me: and vvhē I  
went astray far off from thee, thou  
broughtest me backe againe, that  
I might serue thee: and hast com-  
manded me to loue thee.

2. O fountaine of euerlasting  
loue,

lone, what shall I say of thee? How  
 can I forget thee, that hast vouchsa-  
 fed to remember me, even when I  
 withered away and perished! Thou  
 hast vsed mercy with thy seruant be-  
 yond all the expectation of my hart:  
 and hast bestowed thy grace and  
 friendship beyond all merit. What  
 shall I returne vnto thee for this  
 grace? For it is not graunted to euery  
 one to forsake all things, to renounce  
 the world, and to vndertake a life  
 of religion and perfection. Is it much  
 that I serue thee, whome all crea-  
 tures are bound to serue? It ought  
 not to seeme much vnto me to serue  
 thee: but this rather seemeth much,  
 and meruailous vnto me, that thou  
 vouchsafest to receaue into thy ser-  
 uice one so poore and vnworthy, and  
 to ioyne him with thy beloued ser-  
 uants.

3. Behould all is thine which I  
 haue, and wherby I serue thee. And  
 yet in very deed thou rather seruest  
 me then I thee. Behould heauen and  
 earth, which thou hast created for

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the seruice of man are ready at hand, and do daily performe vvhathoeuer thou dost command; and this is little: yea thou hast also appointed the Angels to the seruice of man. But that which excelleth all, is that thou thy selfe hast vouchsafed to serue man, and promised to giue thy selfe vnto him.

4. What shall I giue thee for all these thousands of benefites? I would I could serue thee all the dayes of my life! I would I were able at least for one day, to do thee some worthy and acceptable seruice. Thou art truly worthy of all seruice, of all honour and euerlasting praise. Thou art my Lord, and I thy poore seruant, that am bound to serue thee with all my forces, neither ought I euer to cease to praise thee. And this I with to do, this I desire: and whatsoever is wanting vnto me, vouchsafe I beseech thee to supply.

5. It is a great honour, a very great glory to serue thee, and despise all things for thee. For great grace shall

shall be giuen to them that shall willingly subiect themselves vnto thy most holy seruice. They shall receaue most sweet comfort of the holy Ghost, that for thy loue shall renounce all carnall delights. They shall attaine great freedome of mind, that for thy names sake shal enter into the narrow way, and shall haue left of all care of this world.

6. O sweet and delightfull seruitude of God, by which man is truly made free and holy! O sacred state of religious bondage, which maketh man equall to Angels, pleasing to God, terrible to diuels, & gratefull, & of great esteeme to all the faithfull! O seruice to be imbraced, & alwaies wished for, by vvhich vve obtaine the greatest good, & attaine to that ioy which neuer shall haue end!

H 3 CHAP.

## CHAP. XI.

*That the desires of our hart are to be  
examined & moderated.*

**S**ONNE, thou oughtest to learne many things more, vvhich thou hast not yet well learned. What are those Lord? That thou frame thy desires wholly according to my pleasure: and be not a louer of thy selfe, but a diligent follower of my will. Thy desires oftentimes do stir thee vp, & drine thee forwards with violence: but consider whether thou art moued rather for my honour, then for thine owne profit. If I be the cause, thou wilt be well content with whatsoever I shall ordaine: but if there lurke in thee any selfe inclination, behould this is it that hindreth thee, and waigheth thee downe.

s. Beware therefore thou incline not too much vpon any desire that commeth to thy mind, before thou  
ake

aske my counsaile; least perhaps afterwards it repent thee, and that thou beginne now to dislike that which before did please thee, and vvhich thou earnestly desirest as the best. For every affection that seemeth good, is not presently to be followed: nor every contrary affection at the first to be fled. It is expedient sometimes to vse a restraint euen in good desires and endeauours, least by importunity thou incur distraction of mind, & by euill example become a scandall vnto others: or being gainesaid by others, thou be suddainly troubled & fall.

3. Yet sometimes thou oughtest to vse violence, & resist manfully thy sensual appetites, and respect not what thy body would, or would not: but rather to labour, that euermore perforce it be subiect to the spirit. And it is to be chastised so long, and to be forced vnder seruitude, vntill it readily obey in all things, and learne to be content with a litle, and to be pleased with ordinary things, and

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not to murmur against any incon-  
uenience.

CHAP. XII.

*Of the effect of Patience, and of strife  
against Concupiscence.*

**L**ORD God, I perceiue patience  
is very necessary vnto me: for  
that many aduersities do happen in  
this life. Howsoeuer I shall dispose  
of my peace, my life cannot be with-  
out warre and affliction. So it is  
Sonne. And my will is not, that thou  
seeke after that peace which is voyd  
of temptation, or that which feeleth  
the contrariety; but then thinke that  
thou hast found peace, when thou  
art exercised with sundry tribu-  
lations, and tried in many aduer-  
sities.

2. If thou say that thou art not  
able to suffer much, how then wilt  
thou endure the fire of Purgatory?  
Of two evils the lesse is alwaies to be  
chosen. That thou maist therefore a-  
void euilllasting punishments in the  
next

next world, endeavour to suffer patiently for God the present evils of this. Doeſt thou thinke that men of this world ſuffer little or nothing? Thou art deceaued. Looke into the life euen of them that liue in greateſt delicacies, & thou ſhalt find it otherwiſe. But thou wilt ſay, they haue many delights, and follow their own wills, and therefore they make ſmall accompt of their tribulations. Be it ſo, that they haue whatſoener they will; but how long doſt thou thinke it will laſt?

3. Behould the wealthy of this world vaniſh away like ſmoke, and there ſhall be no memory of their ioyes paſt. Yea euen while they liue alſo, they reſt not in them without griefe, irkſomneſſe, and feare. For the ſelfe ſame thing in which they take their delight, is oftentimes the cauſe of ſorrow vnto them & much affliction. They haue their deſert, vwho for that they immoderately ſeek, & follow delights, they do not obtaine them, but with ſhame and  
 H 5                      ſorrow

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sorrow.

4. O how short and deceitful, how inordinate, and filthy are those pleasures! Yea so senseles and blind are men that they vnderstand it not: but like dumbe beasts, for a little pleasure of a corruptible life, they incur the eternall death of their soule. Do not thou therfore, my Sonne, follow the disordinate inclinations of thy corrupt nature, but forsake thine owne wil. Delight in our Lord, and he will giue thee the desires of thy hart.

5. If thou desire true delight, and to be more plentifully comforted by me: behould, in the contempt of all wordly things, and in the cutting off all base delights, shall be thy blessings, and abundant comforts shall be given thee. And how much the more thou withdrawest thy selfe frō al comfort of creatures, so much the sweeter & more forcible consolations shalt thou find in me. But at first thou canst not attaine vnto them without a certaine grieffe, labour, & strife

strife. The olde custome vvill make resistance, and thou must overcome it with another custome that is better. Thy flesh will murmur; but thou must bridle it with feruour of spirit. The old serpent wil sting & trouble thee; but by prayer he shall be put to flight: and with profitable labour thou shalt shut the dore against him.

## CHAP. XIII.

*Of the humble obedience of a subiect,  
according to the example of  
Christ.*

S O N N E, he that endeauoureth to vvithdraw himselfe from obedience, vvithdraweth himselfe from grace. And he that seeketh to haue things in priuate, shall loose the common. He that doth not vvillingly & freely submit himselfe to his Superiour, it is a signe that his flesh is not yet perfectly obedient vnto him, but oftentimes rebelleth, and mur-  
H a                      mureth

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mureth against him. Learne therefore  
readily to submit thy selfe to thy Su-  
perious, if thou desirest to subdue  
thine owne passions. For the out-  
ward enemy is sooner overcome, if  
the inward man be in good estate.  
There is no worse enemy, nor more  
troublesome to the soule, then thou  
vnto thy selfe, not agreeing well  
with the spirit. Thou must of ne-  
cessity haue a true contempt of thy  
selfe, if thou wilt preuaile against  
flesh and blood.

2. Because thou louest thy selfe  
as yet too inordinatly, therefore thou  
art afraid to resigne thy selfe vvholy  
to the will of others. But vvhat great  
matter is it, if thou that art dust, and  
nothing, submit thy selfe to a man  
for God: vvhen I the Almighty and  
highest Soueraigne, who created all  
things of nothing, humbly submit-  
ted my selfe vnto man for thee? I  
became the most humble and abiect  
of all men, that thou mightest over-  
come thy pride with my humility.  
Learne to obey thou that art dust.

Learne

OF CHRIST. LIB. III. 18.

Learn to humble thy selfe thou  
earth and clay, and put thy selfe vn-  
der the feete of all men. Learn to  
breake thine owne vvill, and to yeild  
thy selfe to all subiection.

3. Take courage against thy selfe,  
and suffer not pride to liue in thee:  
but humble and submit thy selfe to  
all; that euery one may go ouer thee,  
and tread thee as durt of the streets  
vnder their feete. Vaine man, vvhath  
canst thou complaine of? vvhath canst  
thou answere, foule sinner, to them  
that reprocue thee, who hast so of-  
ten offended God, & so many times  
deserued hell? But mine eye hath  
spared thee, because thy soule vvas  
pretious in my sight: that thou mightest  
know my loue, & alvvaies re-  
maine gratefull for my benefits: that  
thou mightest continually giue thy  
selfe to true subiection & humility,  
and mightest beare patiently the  
contempt of thy selfe.

## THE FOLLOWING

### CHAP. XIII.

*Of the secret Iudgments of God to be  
considered, least we be extolled  
in our good deeds.*

**T**H O v thundrest thy iudgements  
ouer me, o Lord, and shakest all  
my bones with feare and trembling:  
my soule is fore afraid. I stand asto-  
nished, and cōsider: for that the hea-  
uens are not pure in thy sight. If thou  
hast found vickednes in Angels, &  
hast not pardoned them, vvhathall  
become of me? Stars fel from heauē,  
& what do I presume that am dust?  
They whose workes seemed lau-  
dable, fell into the lowest hell: and I  
haue seene them, that did eate bread  
of Angels, to be delighted vwith the  
huskes of swyne.

2, There is no sanctity, if thou  
o Lord, vvithdrawest thy hand. No  
wisdome auaileth, if thou ceaseest to  
gouerne. No strength helpeth, if  
thou

thou leavest to defend. No chastity secure, if thou dost not protect it. No custody of our owne profitable, if thy sacred watchfulness be not present. For if thou leavest vs, we sinke, and perish: but if thou vouchsafest to visit vs, we are raised vp, and do enjoy life. We are inconstant, but by thee we are strengthened: we waxe could, but by thee we receaue heate.

3. O how meanely and basely ought I to thinke of my selfe! how little, yea nothing ought I to esteeme it, if I seeme to haue any good! O Lord, how ought I to submit my selfe vnder thy vnsearchable Iudgments: where I find my selfe to be nothing els, but nothing, and nothing: O vnomeasurable waight! O sea that can neuer be passed over, where I find my selfe only and wholly nothing! Where then is the lurking hole of glory? Where is the confidence conceaued of vertue? All vaine glory is swallowed vp in the depth of thy Iudgments, which hang



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hang over my head.

4. What is all flesh in thy sight? Shall clay glory against him that frameth it? How can he be lifted up with vaine words, whose heart is truly subiect to God? All the world cannot moue him to any elation of mind, whome truth hath subiected vnto it, neyther shall he be moued with the tongues of all his praisers, that hath setled his whole hope in God. For they also that speake, be- hold, are nothing: they shall passe away with the sound of the words: but the truth of our Lord remaineth for euer.

## CHAP. XV.

*What we ought to do, and say in every thing which we desire.*

**S**ONNE, say thus in every thing: Lord if it be pleasing vnto thee, let this be doane in this sort. Lord if it be to thy honour, let this be don in

in thy name. Lord if thou seeſt it expedient for me, and alloweſt it to be profitable, then graunt vnto me, that I may uſe this vnto thine honour. But if thou knoweſt it will be hurtful vnto me, and not profitable to the health of my ſoule, take from me all ſuch deſire. For every deſire proceedeth not from the holy Ghoſt, though it ſeeme vnto man right and good. It is hard to iudge whether a good ſpirit, or the contrary drive thee to deſire this or that, or whether alſo by thine owne ſpirit thou be moved thereto. Many are deceaued in the end, vvhich at the firſt ſeemed to be led by a good ſpirit.

2. Alwaies therefore, vvhathſo-  
 euer occurreth vnto thy mind to be  
 deſired, let it be deſired with the  
 feare of God, and with humility of  
 hart: and aboue all thou oughteſt to  
 commit it vnto me vwith full reſig-  
 nation of thy ſelfe: and thou oughteſt  
 to ſay, Lord thou knoweſt what  
 is beſt, do this, or that, as thou plea-  
 ſeſt, Giue what thou wilt, and how  
 much.

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much thou wilt, & when thou wilt:  
Do vwith me as thou knowest, and  
as best pleaseth thee, and is most  
for thy honour. Set me where thou  
vvilt, and deale with me in all things  
according to thy will. I am in thy  
hand, turne me, and turne me a-  
gaine which way soeuer thou pleasest.  
Behould I am thy seruant, ready to  
obey thee in all things: for I desire  
not to liue vnto my selfe, but vnto  
thee: and would to God it might be  
in some worthy and perfect man-  
ner.

*A Prayer for the fulfilling of the  
will of God.*

90 Graunt me thy grace sweet  
Iesus, that it may be with me, and  
labour with me, and perseuere with  
me vntill the end. Grant me alwaies  
so desire and will that which is most  
acceptable vnto thee, and best plea-  
seth thee. Let thy will be mine, and  
let my will euer follow thine, and  
agree perfectly with it. Let my will  
and nill be all one with thine: and  
not

not to be able to will, or refuse any thing els, but what thou wilt, or rejectest.

4. Graunt that I may dye to all things that are in the world, and to loue for thy sake to be contemned, and not to be knowne in this world. Graunt that aboue all things that can be desired, I may rest in thee, & mak my hart to enioy peace in thee. Thou art the true peace of the hart, thou art the only rest: out of thee al things are troublefome and vnquiet. In peace in the selfe samen that is, in thee, one chiefest, eternal good I wil sleep and rest. Amen.

### CHAP. XVI.

*That true comfort is to be sought in  
God alone.*

**W**HATSOEVER I can desire, or imagine for my comfort, I looke not for it in this life, but hereafter. For if I should alone haue all the comforts of the world

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world, and might enioy all the de-  
light therof, it is certaine that they  
could not long endure. Wherefore  
my soule, thou canst not be fully  
comforted, nor haue perfect delight,  
but in God, the comforter of the  
poore, and the receauer of the hum-  
ble. Expect a while my soule, expect  
the diuine promise, and thou shalt  
haue abundance of all good things  
in heauen, If thou desire inordinately  
the things that are present, thou shalt  
loose the celestially and eternall.  
Haue temporall things in vse, and  
the eternall in desire. Thou canst not  
be filled with any temporall goods,  
because thou art not created to enioy  
them.

2, Although thou enioyest all  
that is created, yet canst thou not  
be happy thereby nor blessed: but in  
God that hath created all things, thy  
whole beatitude and happines con-  
sisteth: not such as is seene, and com-  
mended by the foolish louers of the  
world; but such as the good faithfull  
seruants of Christ expect, and abide  
spiritually.

spirituall, and cleane of hart, whose conuerſation is in heauen, ſometimes take a taſt of. Vaine and ſhort is all human comfort. Blessed and true is the comfort vvhich is receaued inwardly from Truth. A deuout man euery where carrieth vvith him Iesus his comforter, and ſayth vnto him: Be preſent vvith mee Lord Ieſus in euery place, and time. Let this be my comfort to be alwaies willing to want all human comfort. And if thy comfort be wanting, let thy will & truſt prooſe be vnto me, as the greateſt comfort: for thou wilt not be angry alwaies, neither wilt thou threaten for euer.

## CHAP. XVII.

*That all our care is to be placed in God.*

Sonne, ſuffer me to do vvith thee vvhat I pleaſe. I know vvhat is expedient for thee: Thou thinkeſt as man: thou iudgeſt in many things as humane affection perſwadeſh

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derth thee, Lord, what thou saist is true. Thy solicitude for me is greater, then al the care that I can take for my selfe. For he standeth at too great a hazard, that casteth not his whole care vpon thee. Lord, so that my will may remaine right and firme in thee, do with me whatsoeuer it shall please thee. For it cannot be but good, whatsoeuer thou doest, with me.

2. I, if be thy will I should be in darknes, be thou blessed: and if it be thy will I should be in light, be thou againe blessed. If thou vouchsafest to comfort me, be thou blessed: and if thou wilt afflict me, be thou also euer blessed. Sonne, so thou oughtest to be, as ready to suffer, as to receaue ioy. Thou oughtest to be as willing to be poore and needy, as plentiful and rich.

3. Lord, I will willingly suffer for thee, whatsoeuer thy pleasure is shall befall me. I will receaue indifferently from thy hand, good and euill, svveer, and sower, delightfull and sorrowfull: and giue thee thanks  
for

for all that happeneth vnto me. Keep me from all sinne, and I will neither feare death, nor hell: so as thou dost not for euer cast me from thee, and blot me out of the booke of life, what tribulation soeuer befall me, shall not hurt me.

## CHAP. XVIII.

*That temporall miseries, by the example of Christ, must be borne patiently.*

S O N N E, I descended from Heauen for thy health: I tooke vpon me thy miseries, my charity & not any necessity drawing me therunto, that thou mightest learne patience, & not refuse to beare tēporal miseries. For from the houre of my birth, vntill my death on the Crosse, I was not without suffering of griefe. I suffered great wāt of temporall things: I often heard many complaints against me: I bare patiently shame & reproches; for benefits I receaued ingratitude; for miracles, blasphemies: for heauenly doctrine, reprehensions.  
2. Lord,



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2. Lord, for that thou wert patient in thy life time, chiefly in fulfilling the commandment of thy Father, it is reason that I miserable sinner should haue patience in all things according to thy will, and for myne owne health beare the burthen of this corruptible life, as long as thou wilt. For although this present life be burdensome, yet notwithstanding it is now by thy grace made very meritorious: and by thy example and the footsteps of thy Saints, more plaine, and tollerable to the weak. Yea, much more comfortable also, then it was in times past in the old law, when the gate of heauen remained shut: and the way also to heauen seemed darker, when so few tooke care to seeke after thy Kingdome. Neither they also that then were iust, and were ordained to be saued, could enter into the heauenly glory before thy passion; and the debt of thy sacred death was discharged.

3. O how great thanks am I bound

Of su  
W  
ring m  
ther Sa

to giue thee, that thou hast vouchsafed to shew vnto me, and to all faithful soules a direct, & sure way to thy everlasting Kingdome! For thy life is our vway, and by holy patience we go vnto thee that art our Crovvne. If thou hadst not gone before vs and taught vs, who would haue taken care to follow thee? Alas how many would stay behind, and remaine far off, if they beheld not thy excellent examples! Behould we are yet cold although we haue heard of so many of thy wonders, and thy heauenly documents! vwhat vwould become of vs if we had not so great light to follow thee?

CHAP. XIX.

*Of suffering of iniuries: & who is praued to be truly patient.*

**W**HAT is it thou sayst, Sonne? Cease to complaine, considering my passion, and that of my other Saints. Thou hast not yet made  
I resistance

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resistance to the sheeding of bloud. It is but little thou sufferest, in comparison of them that haue suffered so much, so strongly tempted, so grievously afflicted, so many waies tried & exercised. Thou oughtest therefore to call to mind the heavy sufferings of others, that thou maist the easier beare the little aduersities which thou sufferest. And if they seem not little, beware least thy impatience because thereof. Yet whether they be little or great, endeavour to beare all patiently.

2. How much the better thou disposest thy selfe to suffering, so much the more wisely thou doest, & so much the more doest thou merit: thou shalt more easily also endure it, if thy mind be prepared, & thy selfe accustomed therunto. Do not say, I cannot suffer these things of such a one, at the hands of such a person, nor such things are not to be suffered by me, for he hath done me great wrong, & vpbraided me with those things which I neuer thought of

but

4.  
pared  
thy vi

but of another I will willingly suffer,  
& as I shall see cause. Such a thought  
is foolish, it considereth not the vir-  
tue of patience, nor by whome it shall  
be crowned, but rather waigheth the  
persons, and the iniuries offered.

3. He is not truly patient, that  
will not suffer but as much as he thin-  
keth good, and by whome he listeth.  
But he that is indeed patient, min-  
deth not by whome he is exercised,  
whether by his Superiours, or some  
of his equals, or by his inferiours:  
whether by a good and holy man, or  
by a peruerse and vnworthy person.  
But indifferently from all creatures,  
how much soeuer, or how often soe-  
uer any aduersity happeneth vnto  
him, he taketh all thinkfully as from  
the hands of God, and esteemeth it a  
great gaine: for that nothing before  
God, how little soeuer, so it be suffer-  
ed for God, can be without me-  
rit.

4. Be thou therefore alwaies pre-  
pared for the fight, if thou wilt haue  
thy victory. Without combat thou  
canst

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canst not attaine vnto the Crowne  
of patience. If thou wilt not suffer,  
thou refuselt to be crowned. But if  
thou desirest be crowned, fight  
manfully, & endure patiently: with-  
out labour there is no comming to  
rest: nor without fight can the victo-  
ry be obtained. Lord let that be made  
possible to me by thy grace, vvhich  
seemeth impossible to me by nature.  
Thou knowest that I cā suffer little,  
& that I am quickly dismayed, when  
a small aduersity ariseth. Let all exer-  
cise of tribulation be made pleasing  
vnto me, and be wellcome for thy  
name: for to suffer & to be troubled  
for thee, is very profitable for my  
soule.

#### CHAP. XX.

*Of the acknowledging of our owne in-  
firmities: and of the miseries of  
this life.*

I Will confesse against me my ini-  
stice: I will confesse vnto thee,  
Lord

Lord my infirmities. Of times it is a small matter that discomforteth, & grieveth me. I purpose to resist with courage, but when a small temptation commeth, it bringeth me into very narrow straits. It is sometimes a very trifle, from whence great temptations do proceed. And whilest I thinke my selfe somewhat safe, when I least expect it, I find my selfe sometimes overercome with a small blast.

2. Behould therefore Lord, my imbecillity, and frailty every way knowne vnto thee. Haue mercy on me and deliuer me out of the mire of my infirmities, that I stick not fast therein: Let me not for euer remaine delected. This is that which oftentimes beareth me back, and confoundeth me in thy sight, for that I am so subiect to fall, & weake in resisting of my passions. And though I do not altogether consent, yet their continuall assaults are troublesome and grievous vnto me: & it is tedious, & a very irksome thing to liue thus daily in strife. Hereby my infirmity

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canst not attaine vnto the Crowne of patience. If thou wilt not suffer, thou refusst to be crowned. But if thou desirest be crowned, fight manfully, & endure patiently: without labour there is no comming to rest: nor without fight can the victory be obtained. Lord let that be made possible to me by thy grace, vvhich seemeth impossible to me by nature. Thou knowest that I cā suffer little, & that I am quickly dismayed, when a small aduersity ariseth. Let all exercise of tribulation be made pleasing vnto me, and be wellcome for thy name: for to suffer & to be troubled for thee, is very profitable for my soule.

CHAP. XX.

*Of the acknowledging of our owne infirmities: and of the miseries of this life.*

I Will confesse against me my iniustice: I will confesse vnto thee,  
 Lor

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is made knowne vnto me: for that wicked fancies do alwaies much more easily enter in vpon me, then they can be cast out againe.

3. O mighty God of Israel, the zealous louer of faithfull soules; let it please thee to consider the labour & sorrow of thy seruant, and assist him in all whatsoever he vndertaketh. Strengthen me with heavenly force, least my old mā, my miserable flesh, nor fully as yet subiect to the spirit, preuaile and get the vpper hand: against which I ought to fight, as long as I breathe in this miserable life. Alas, what a kinde of life is this, where tribulations & miseries are neuer wanting: where all is set with snares, and compassed with enemies! For when one tribulation or temptation goeth away, another commeth, yea & during the first conflict also, many others come vnlooked for, one after another.

4. And how can a life be loued that hath so many afflictions, and is subiect to so many calamities & miseries?

How is it called a life that begetteth so many deaths, and plagues? And yet it is loved, and many seeke to delight themselves therein. The world is oftentimes blamed, that it is deceitfull and vaine, and yet it is not easily forsaken, because the inclinations of our flesh do too much overrule vs. Some things draw vs to loue it, others to contemne it. To the loue of the world do draw vs the concupiscence of the flesh, the concupiscence of the eyes, & the pride of life: but the paynes and miseries that do iustly follow them, causeth a hatred and loathsomnes therof.

3. But alas wicked pleasure overcometh the mind vvhich is giuen ouer to the world, & she esteemeth it a delight to be vnder thorns, because she hath neither seene nor tasted the sweetnes of God, & the inward delight of vertue. But they that perfectly contemne the world, and endeavour to liue to God vnder holy discipline, these are not ignorant of the diuine sweetnes, promised to the true

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forfakers of the world, and do more  
clearly see how grievously the world  
erreteth, and how it is many waies  
deceaved.

CHAP. XXI.

*That we are to rest in God above  
all his gifts.*

**A**BOVE all things, & in all things,  
my soule, thou shalt ever rest in  
God, for he is the everlasting rest of  
the Saints. Grant me most sweet and  
louing rest, to rest in thee above all  
creatures, above all health and beau-  
ty, above all glory and honour, a-  
bove all power & dignity, above all  
knowledge and learning, above all  
riches and arts, above all ioy & glad-  
nes, above all fame and praise, above  
all sweetnes and comfort, above all  
hope and promise, above all merit &  
desire, above all gifts and presents  
that thou canst giue and impart vnto  
vs, above all ioy and iubilij that the  
mind

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mind of man can receaue and feele:  
lastly aboute Angels and Archangel,  
and aboute all the heauenly Host, a-  
bout all visible and inuisible things,  
and about all that, that thou art not,  
my God.

2. For that thou, my Lord God,  
surpassst all, thou alone most high,  
thou alone most powerfull, thou a-  
lone most full and sufficient, thou a-  
lone most sweet, and comfortable,  
thou alone most beautifull, and lo-  
uing, thou alone most noble & glori-  
ous about all things: in whome all  
good things together both are per-  
fectly, & ever haue been, & shall be:  
and therefore it is too little & not su-  
fficient, whatsoeuer thou bestowest  
on me besides thy selfe, or reuealest  
vnto me of thy selfe, or promistest,  
whilest thou art not seene, and not  
fully obtained: for surely my hart  
cannot rest, nor be fully contented  
vnlesse it rest in thee, & surmount all  
gifts and creatures whatsoeuer.

3. O my most beloued spouse  
Christ Iesus, the most chaste louer, the  
gouernour

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gouernour of all creatures: who will  
giue me wings of true liberty, to fly,  
& rest in thee, when shal it be fully  
granted me to consider in quietnes  
of mind, and see how sweet thou art  
my Lord God! When shall I fully  
recollect my selfe in thee, that for thy  
loue I may not feelee my selfe, but  
thee alone, aboue all sense, and fee-  
ling, in a manner not knowne vnto  
all. But now I oftentimes lament, &  
beare my infelicity with grieve. For  
that many euills occur in this vale  
of miseries, which do often trouble,  
griue, and darken me, often hinder  
and distract me, allure and intangle  
me, to the end I should not haue free  
access vnto thee, and that I should  
not enioy thy sweet and heavenly  
imbracings, which thou alwaies gi-  
uest to the blessed & celestially spirits.  
Let my sighes and manifold desolati-  
ons on earth moue thee.

4. O Iesus, splendor of eternall  
glory, and comfort of the pilgrime  
soule, with thee is my tongue without  
voyce, and my silence speaketh vnto  
thee.

thee. How long doth my Lord delay  
to come! Let him come vnto me his  
poore seruant, & make me glad. Let  
him put out his hand, deliuer me  
miserable wretch, from all anguish.  
Come, come blessed Lord: for with-  
out thee I shall haue no ioyfull day,  
nor houre. Thou art my ioy, and  
without thee there is nothing but  
want. A wretched creature I am, &  
in a manner imprisoned, and loaden  
with irons: vntill thou comfortest me  
with the light of thy presence, & gi-  
uest me liberty, and shewest a fauou-  
rable countenance vnto me.

5. Let others seeke what they  
please instead of thee: but for me, no-  
thing els doth, nor shall delight me,  
but thou only my God, my hope, my  
euermlasting health. I will not hould  
my peace, nor cease to pray, vntill  
thy grace returne againe, and thou  
speake inwardly vnto me. Behould  
I am heere: behould I come vnto  
thee, because thou hast called vpon  
me. Thy teares, and the desire of thy  
soule, thy humility, & the contrition

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of thy hart, haue inclined, and  
brought me vnto thee. And I saide  
Lord I haue called thee, & haue de-  
sired to enioy thee, being ready to  
forsake all things for thee. For thou  
first hast stirred me vp that I might  
seek thee. Blessed be thou therefore O  
Lord, that hast shewed this goodnes  
to thy seruant, according to the mul-  
titude of thy mercies.

6. What hath thy seruant more to  
say before thee, but that he do  
greatly humble himselfe in thy sight,  
alwaies mindfull of his owne ini-  
quity, and basenes? For there is none  
like vnto thee in all whatsoeuer is  
wonderfull, in heauen and earth.  
Thy words are good, thy iudgements  
true, & by thy prouidence all things  
are gouerned. Praise therefore and  
glory be vnto thee, O wisdom of  
the eternall Father: let my tongue,  
my soule, & all creatures together  
praise and blesse thee.

CHAP.

CHAP. XXII.

*Of the remembrance of the manifold  
benefits of God.*

**O**PEN, O Lord, my hart in thy Law, and teach me to walke in thy Commandments. Graunt me to vnderstand thy will, and to remember thy benefits, as well in generall, as in particuler, with great reuerence & diligent consideration: that hence forward I may be able worthily to giue thee thanks. But I know, & confesse, that I am not able to giue thee due thanks, for the fauours vvhich thou bestowest vpon me, even in the least momēt. I am lesse then the least of thy benefits: & when I consider the excellency of thy Maiesty, the greatnes therof maketh my spirit to faint.

1. All that we haue in our soule & body, and whatfoeuer we possesse outwardly or inwardly, naturally or spiritually,



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spiritually, are thy benefits, and do  
praise thee as bountifull, pious, and  
good, from whome vve haue recea-  
ued all that is good. Although one  
haue receaued more, another lesse, all  
notwithstanding are thine, & with-  
out thee even the least cannot be  
had. He that hath receaped greater,  
cannot glory of his owne desert, nor  
extoll himselfe, aboue others, nor in-  
sult ouer the lesser, for he is greater &  
better that ascribeth least vnto him-  
selfe, and is more humble & deuout  
in rendring thanks. And he that e-  
steemeth himselfe basest of all men,  
and iudgeth himselfe most vnwor-  
thy, is fittest to receaue greater ble-  
ssings.

3. And he that hath receaued  
fewer, ought not to be sory nor beare  
it impatiently, nor enuy them that  
are enriched with greater store, but  
attend rather vnto thee, and chiefly  
praise thy goodnes, for that thou be-  
stowest thy gifts so bountifully, so  
freely, and so willingly without re-  
spect of persons. All things proceed  
from

from thee, and therefore in all things thou art to be praised. Thou knowest what is fitt to be giuen to euery one; and why this man hath lesse, & he more, it is not ours, but thine to determine, who dost waigh in iust measure the deserts of euery one.

4. Wherefore my Lord God, I esteeme it as a great benefit, not to haue much, wherby outwardly and before men I might seeme worthy of praise & glory: so that he, who considereth his owne pouerty, and basenes, ought not therefore to cōceale griefe, or sorrow, or to be therefore troubled, but rather to take great comfort, & to be glad: for that thou, O God, hast chosen the poore and humble, & the despised of this world for thy selfe, and for thy familiar & domesticall friends. Wiueses are thy Apostles themselves, whome thou hast appointed princes ouer all the earth. And yet they liued without complaint in the world, so hūble & simple, meane to the eyes of men, without all malice and deceipt, that they

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they reioyced to receaue cōtumelies  
for thy name, & what the world ab-  
horreth, they imbraced with great  
affection.

3. Nothing therfore ought so  
to reioyce him that loueth thee, and  
acknowledgeth thy benefites, as the  
accomplishment of thy will in him-  
selfe, and the pleasure of thy eternall  
appointment wherewith he ought to  
be so contented and comforted, that  
he would as willingly be the least, as  
any would wish to be the greatest: &  
as peaceable & content in the last as  
in the first place: and as willingly to  
be despised and contemned, and to  
be of no esteeme or accompt, as to  
be preferred in honour before all o-  
thers, and to be greater in the world,  
For thy will and the loue of thy glo-  
ry, ought to be preferred before all  
things: and to comfort him more, &  
please him better, thē all the benefites  
which he hath receaued, or can de-  
sire.

CH. 17.

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## CHAP. XXIII.

*Of foure thinges that bring much  
peace.*

Sonne, now I will teach thee the way of peace, and true liberty. Do Lord, I beseech thee, as thou saist, for I shall be very glad to heare it. Endeavour my Sonne to do rather the will of another, then thine owne. Euer choose rather to haue lesse then more. Alwaies seeke the lowest place, & to be inferior to euery one. With alwaies, and pray, that the will of God may be wholly fulfilled in thee. Behold such a man entresth into the limits of peace, and most quiet rest.

1. Lord, this thy short speech containeth much perfection. It is little in words but full in sense, & abundant in fruit. For if it could exactly be kept by me, then should I not so easily be troubled. For as oftē

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as I feele my selfe vnquiet, and afflicted, I find that I haue strayed from this doctrine. But thou that canst all things, and euer louest the good & profit of my soule, increase in me thy grace, that I may fulfill thy words, & perfect mine owne health.

A Prayer against euill Thoughts.

3. My Lord God, be not far from me: my God haue regard to help me, for sundry thoughts haue risen vp against me, and great fears afflicting my soule. How shall I passe through them without hurt? How shall I breake them? I, saith he, will go before thee, and will humble the glorious of the earth. I will open the doores of the prison, and reueale vnto thee hidden secrets. Do Lord as thou saiest, and let all euill thoughts fly from before thy face. This is my hope, and my only comfort, to fly vnto thee in all tribulation, to trust in thee, to call vpon thee from my hart, & to expect patiently thy comfort.

*A Prayer for enlightning of the  
Mind.*

4. Enlighten me O good Iesu,  
with the cleannes of inward light, &  
expell all darknes of my hart. Re-  
presse the many wauering thoughts,  
& beare downe the fury of the temp-  
tations which violently assault me,  
Fight strongly for me, and vanquish  
the euill beast, that is, the alluring  
concupiscences, that peace may be  
made in thy vertue, & aboundance  
of thy praise sound in thy holy  
Court, which is a pure conscience,  
Command the winds and tempests:  
say vnto the sea, Be still: and to the  
north-wind, Blow not: and a great  
calme shall ensue.

5. Send forth thy light and thy  
truth, that they may shine vpon the  
earth, for I am empty and vnprofi-  
table earth, vntill thou impartest thy  
light vnto me. Powre out thy grace  
from aboue, wash my hart with hea-  
uently dew, giue waters of deuotion,

THE FOLLOWING  
to wash the face of the earth, to bring  
forth good and perfect fruit. Lift vp  
my mind, overcharged with the  
waight of Gine: draw vp my whole  
desire to heavenly treasures, that ha-  
ving tasted the sweetnes of celestiall  
happines, it may loath to thinke of  
earthly vanities.

Take me violently to thee,  
& deliver me from al vnstable com-  
fort of creatures: for no created thing  
can fully quiet & satisfy my desire,  
Ioyne me vnto thee with an vnspen-  
table band of loue: for thou only fil-  
lest the mind of him that loues thee,  
& without thee all things are distast-  
full.

#### CHAP. XXIIII.

*Of flying curious inquiry of the  
life of others.*

Sonne, be not curious: trouble  
not thy selfe with idle cares. What  
is this or that to thee? do thou follow  
me. For what is it to thee, whether  
that

OF CHRIST. LIB. III. 173  
that man be such or no, or vvwhether  
this man do, or speake this or that?  
Thou shalt not need to answer for  
others, but shalt giue accompt of thy  
selfe. Why therefore dost thou  
trouble thy selfe? Behould I knowe  
euery one what he is, and do see all  
things that are vnder the sūne: & do  
vnderstaḡ how it is with euery one,  
what he thinketh, what he would, &  
at what his intention symeth. All  
things therefore are to be committed  
vnto me: but do thou keep thy selfe  
in good peace, & suffer the vvquiet  
to do as they will. Whatsoever they  
shall haue done, or sayd, shall fall v-  
pon themselves, for they cannot de-  
cease me.

2. Desire not too great fame in  
this world, nor to knowne so ma-  
ny, nor to haue the private loue of  
men: for these things breed distracti-  
ons, & cause great darknes of hart. I  
would willingly vtter my words, &  
reueale my secrets vnto thee, if thou  
didest diligently obserue my com-  
ming: & didest open the dore of thy  
hart



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hart vnto me. Be carefull and watch  
in prayer, and humble thy selfe in  
all things.

CHAP. XXV.

*Wherin doth the firme peace of the  
hart, and true profit consist.*

S ONNE, I haue sayd: Peace I leaue  
to you, my peace I giue to you:  
not as the world giueth, do I giue to  
you. All do desire peace, but all care  
not for those thinges that appertaine  
vnto true peace. My peace is with the  
humble, & meeke of hart. Thy peace  
shall be in much patience. If thou  
wilt heare me and follow my voyce  
thou maist enioy much peace. What  
then shall I do? In euery thing attend  
vnto thy selfe what thou doest, and  
what thou sayest: & direct thy whole  
intention vnto this, that thou maiest  
please me alone, and desire or seeke  
nothing out of me. Of the sayings &  
doings of others, iudg nothing rash-  
ly

OF CHRIST. LIB. III.

ly: neither do thou intangle thy selfe with things not committed vnto thee: and doing thus, it may be thou shalt be little or seldome troubled.

2. But neuer to feelee any trouble at all, nor to suffer any griefe of hart or body, is not the state of this life, but of euerlasting rest. Thinke not therefore that thou hast found true peace, if thou feelest no sorrow, nor that then all is well, if thou haue no aduersary: nor that it is perfect, if all things be done according to thy desire. Neyther do thou the esteeme highly of thy selfe, or imagine thy selfe to be especially beloued, if thou be in great deuotion, and sweetness: for in these things a true louer of vertue is not tried: neither doth the profit and perfection of man consist in hauing them.

3. Wherin then Lord? In offering thy selfe from the very bottom of thy hart, vnto the diuine seruice, not seeking thine owne interest, or commodity, neither in great nor little, neither in tyme nor eternity: so that

**THE FOLLOWING**  
that with equall countenance, thou  
maist persist in thanksgiving, both in  
prosperity and in aduersity, weigh-  
ing all things with an equall ballace.  
If thou be of such courage & so pa-  
tient in hope, that when inward com-  
fort is withdrawne from thee, thou  
prepare thy hart to suffer greater  
matters, and not iustify thy selfe, as  
though thou oughtest not to suffer  
these, and so great afflictions, but ius-  
tify me in whatsoever I appoint, &  
praise my holy name; then thou wal-  
kest in the true and right way of  
peace: & thou shalt haue vndoubted  
hope to see my face againe with  
great ioy. And if thou attaine to the  
full contempt of thy selfe; then shalt  
thou enioy as great aboundance of  
peace, as thy banishment may per-  
mit.

**CHAP.**

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## CHAP. XXVI.

*Of the excellency of a free mind, which  
humble prayer better deserveth,  
then reading.*

**L**ORD, it is the worke of a perfect man, neuer to slack his mind from the attentive thought of heavenly things, and as it were to passe without care though many cares: not faintly, but with a certaine privilege of a free mind, adhering by inordinate affection to no creature.

2. I beseech thee most merciful God, preserve me from the cares of this life: least I should be too much intangled therby: & from the many necessities of the body, least I should be enthralled by pleasure from all hindrances of the soule, least broken with troubles I should be dejected & dismayed. I meane not from those things that worldly vanity so greatly desireth: but from those miseries,

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that

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that as punishments, do weigh down  
and hinder the soule of thy seruant,  
with the generall curse of mortality,  
that it cannot enter into liberty of  
spirit, as often as it would.

3. O my God, the vnspcakable  
sweetnes, make bitter vnto me al car-  
nall comfort, which may draw me a-  
way frō the loue of euerlasting hap-  
pynes, & wickedly allure me to it  
selfe with the force of certaine pre-  
sent delight. Let not flesh and bloud  
ouercome me O Lord. Let not the  
world & the short glory thereof de-  
ceauē me. Let not the Diuell and his  
subtile fraud supplant me. Giue me  
force to resist, patience to suffer, and  
constancy to perseuerē. Giue me in-  
teed of all comforts of the world the  
most sweet vnction of thy spirit, &  
in lieu of carnall loue, powre into  
my soule the loue of thy name.

4. Behould, meate, drinke,  
cloathes, & other necessities for the  
maintenance of the body, are bur-  
densome vnto a seruent spirit. Graūt  
me to affect such nourishmēts in due  
measure,

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measure, and not to be intangled  
with an ouer great desire of them. It  
is not lawfull to reneūce them who-  
ly, for that nature is to be maintay-  
ned: but to desire superfluityes, and  
those thinges that do rather delight,  
then sustaine, the law of God forbid-  
deth: for otherwise the flesh would  
rebell against the spirit. Herein I be-  
seech thee, let thy hand gouerne me,  
and teach me, that I may not exceed.

CHAP. XXVII.

*That priuate loue most bindeth from  
the chiefest good.*

Sonne, thou oughtest to giue all  
for all, and to retaine nothing of  
thy selfe. Know that the loue of thy  
selfe, doth hurt thee more, then any  
thing in the world. According to the  
loue, & aff. & tion thou bearest them,  
so doth euery thing cleaue vnto thee  
more or lesse. If thy loue be pure,  
simple, and well ordered, thou shalt

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be free from bondage. Couet not:  
that which thou maicst not haue. Be  
not willing to haue that, which may  
hinder thee and deprive thee of in-  
ward liberty. It is a wonderfull thing  
that thou committest not thy selfe  
wholy vnto me, from the bottome  
of thy hart, with all things, that thou  
canst desire, or haue.

2. Why dost thou consume thy  
selfe with vayne griefe? Why tyrest  
thou thy mind with needlesse cares?  
Resigne thy selfe to me, & thou shalt  
feele no losse at all. If thou seekest  
this or that, and wouldest be heere  
or there, to enioy thine owne com-  
modity and pleasure; thou shalt ne-  
uer be in quiet, nor free frō trouble  
of mind: for in euery thinge, som-  
what will be wanting, and in euery  
place there will be some that will  
crosse thee.

3. Not euery externall thing ther-  
fore attained, and heaped togeather  
helpeth thee: but it rather auaieth  
if thou despise it, & doest root it out  
from thy hart, which thou must not  
vnderstand

OF CHRIST. LIB. III. IN

understand only of thy reuenues & wealth, but of the desire of honour also, and vaine praise; all which do passe away with this fading world. The place awayleth litle, if the spirit of seruour be wanting: neither shall that peace vvhich is sought abroad long continue, if the state of thy hart be destitute of a true foundatiō: that is, vnlesse thou persist in me, thou maist chāge, but not better thy selfe. For vvhen occasion doth happen, thou shalt find that which thou soughtest to fly, & perhaps more.

*A Prayer for cleansing the hart, & ob-  
taining of heauenly wisdom.*

4. Confirme me O Lord with the grace of the holy spirit. Giue me force to strengthen my inward man, & to purge my hart from all vnprofitable care, & grief: not to be drawn away with sundry desires of any thing eyther little or great: but to consider all things, how they are transitory, and do quickly fade, and that



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my selfe do also passe away together  
with them: for nothing is perma-  
nent vnder the sunne, where al things  
are vanity, and affliction of mind. O  
how vvise is he that so considereth  
them!

5. Graunt me O Lord heauenly  
wisdome, that I may learne aboue al  
things to seeke and find thee, aboue  
all things to delight in thee, and to  
loue thee, and to thinke of all crea-  
ted things as they are, according  
to the disposition of thy wisdom. Graunt me prudently to auoyd him  
that flatters me, and to suffer patient-  
ly him that cōtradiets me. It is great  
wisdome not to be moued with eue-  
ry blast of wordes: not to giue care  
so dangerous flattery: for so we shall  
go on securely in the way which we  
haue begun.

CHAP.

## CHAP. XXVIII.

*Against the tongue of Slanderers.*

**S**ONNE, be not grieued if some thinke euill of thee, and speake that which thou dost not willingly heare. Thou oughtest to iudge the worst of thy selfe, and to thinke no man weaker then thy selfe. If thou walke according to spirit, thou wilt not much esteeme of flying wordes. It is not small wisdom, to be silent in time of euill, & inwardly to turne to me, & not to be troubled with the iudgment of men.

2. Let not thy peace be in the tongues of men. For whether they iudge well or euill, thou art neuerthelesse alwayes the same. Where is true peace, and true glory? Is it not in me? And he that coueteth not to please men, nor feareth to displease them, shall enioy much peace. From inordinate loue and vayne feare ariseth

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seth all disquiet of hart, and distracti-  
on of the senses.

CHAP. XIX.

*How we ought to call vpon God, and  
blesse him when tribulation  
draweth neere.*

**B**LESSED (O Lord) be thy name  
for euer: since it pleaseth thee  
that this temptation and tribulation  
should fall vpon me. I cannot fly it:  
but haue need to fly to thee, that thou  
maist helpe me, and turne it to my  
good. Lord I am now afflicted, and  
it is not well with me; I am much  
troubled with this present griefe.  
And now, beloued Father, what shall  
I say? I am taken in narrow straits,  
saue me in this houre. Yea therefore I  
am fallen in this houre, that thou  
maist be glorified, when I shall be  
greatly humbled, & by thee deliue-  
red. Let it please thee Lord to deli-  
uer me: for poor wretch that I am,  
what

what can I do, and whither shall I go without thee? Graunt patience Lord, euen this tyme also. Helpe me my God, and then I will not feare how much soeuer I be oppressed.

2. And now in this, what shall I say? Lord, thy will be done, I haue well deserved to be afflicted & grieved. Surely I ought to beare it: and I would to God I might beare it with patience, vntill the tempest be passed ouer, and it become calme. But thy omnipotent hand is able to take this temptation from me, and to assuage the violence therof, that I vnderly sinke not vnder it, as oftentimes heretofore thou hast done vnto me, my Mercy. And how much the more hard it is to me, so much the more easy is this change of thy mighty hand to thee.

THE FOLLOWING

CHAP. XXX.

*Of craning the aide, and confidence of recovering grace.*

**S**ONNE, I am thy Lord, who do vse to giue comfort in the day of tribulation: Come vnto me when it is not well with thee. This is that which most of all hindreth heavenly consolatiō, that thou art slow in turning thy selfe vnto praier. For before thou dost earnestly commend thy selfe to me, thou seekest many comforts, and delightest thy selfe in outward things. And hence it proceedeth that al doth little profit thee, vntill thou consider that I am he, that deliuer those that trust in me; & that out of me there is neither powerfull help, nor profitable counsell, nor remedy that can contigue. But now thou hauing recovered breath after the tempest, gather strength againe in the light of my mercies: for I am at hand

OF CHRIST. LIB. III. 117  
hand saith our Lord, to repaire al,  
not only entirely, but also aboun-  
dantly.

2. Is there any thing hard to me?  
or am I like vnto him that promiseth  
and performeth not? Where is thy  
faith? Be firme and constant. Take  
courage and be patient, comfort will  
be given thee in due time. Attēd me,  
exp &, I will come & cure thee. It is  
a temptation that vexeth thee: and a  
vaine feare that affrighteth thee,  
What els doth the care for future  
incertainties bring thee, but sorrow  
vpon sorrow? Sufficient for the day  
is the euill therof. It is a vaine & vn-  
profitable thing to be grieved, or to  
reioice for future things, that per-  
haps will neuer happen.

3. But it is incident to man, to  
be deluded with such imaginations:  
and a signe of little courage to be so  
easily drawne away by the suggesti-  
on of the enemy. For he careth not  
so he delude and deceaue thee, whe-  
ther it be true or false which he pro-  
poseth: whether he ouerthrow thee

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with the loue of present, or the feare of future things. Let not therefore thy hart be troubled, neither do thou feare. Belicue in me and put thy trust in my mercy. When thou thinkest thy selfe furthest off from me, oftentimes I am neereft vnto thee. When thou iudgeth that almost all is lost then oftentimes greatest gaine of merit is at hand. All is not lost when any thing falleth out contrary vnto thee. Thou must not iudg according to that which thou feelest for the present: nor giue thy selfe ouer to any griefe from whence soeuer it cometh, as though all hope of deli- uery were quite gone.

4. Thinke not thy selfe wholly left although for a time I haue sent thee some tribulation, or withdrawn thy desired comfort: for this is the way to the Kingdome of heauen. And without doubt it is more expedient for thee, and the rest of my seruants, that ye be exercised with many aduersities, then that ye should haue all things according to your de-

lires

fires. I know the secret thoughts of thy hart, & that it is very expedient for thy soules health, that thou be left sometimes without tast and feeling of spirituall sweetnes, lest perhaps thou shouldest be puffed vp with good successe, & shouldest please thy selfe in that which thou art not. That which I haue giuen, I can take away, and restore it againe when I please.

5. When I giue it, it is mine: when I withdraw it, I take not any thing that is thine: for mine is euery good, and euery perfect gift. If I send thee affliction, or any crosse whatsoever, repine not, nor be not dismayd: I can quickly lift thee vp againe, and turne all thy sorrow into ioy. Neuerthelesse I am iust, and greatly to be praised, when I do all this vnto thee.

6. If thou be wise, and consider well thy case, thou wilt neuer yield so cowardly to griefe, for any aduersity that befallles thee, but rather reioyce and giue thanks: yea to accompt this thy only ioy, that afflicting thee with sorrowes, I do not spare



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spare thee. As my Father hath loved  
me, I also loue you, said I vnto my  
beloued Disciples, whom certainly I  
sent not to temporall ioyes, but to  
great conflicts: not to honours, but  
to contempts: not to idlenes, but to  
labours: not to rest, but to bring  
much fruit in patience. My Sonne re-  
member these words.

### CHAP. XXXI.

*Of the contempt of all creatures, to  
find our Creatour.*

**L**ORD, I stand yet in need of great  
grace, if I must go so far as that  
no mā or creature cā hinder me. For  
as long as any thing houldeth me, I  
cannot fly freely vnto thee. He desi-  
red to fly with great liberty that said,  
Who will giue me wings like a  
doue, and I wil fly and rest? What  
thing more quiet then a simple eye?  
And what more free, thē he that de-  
sireth nothing vpon earth? Man  
ought

ought therefore to ascend aboue all creatures, and perfectly to forsake himselfe, and to remaine in-excesse of mind: and consider that thou, who art the maker of all things, hast nothing amongst creatures like vnto thee. And vnlesse a man be free from the affection of all creatures, he cannot with freedome of mind attend vnto diuine things. And for this cause there are so few contemplatiue men to be found, for that few can wholly sequester themselves from fading creatures.

2. Much grace is necessary to lift vp a soule, and to carry it aboue it selfe. And vnlesse a man be lifted vp in spirit, and deliuered from all creatures, and wholly vnited vnto God: whatsoever he knoweth, and whatsoever he hath, is of little accompt. Long shall he be little, and lye in earthly basenes, that esteemeth any thing great, but the one only vnmeasurable and eternall good. For whatsoever is not God is nothing, and ought to be accounted as nothing.

There

### THE FOLLOWING

There is great difference between the wisdom of a spirituall and deuout person, and the knowledge of a learned and studious Clerke. Far more noble is that learning which floweth from aboue, from the diuine influence, then that which is painfully gotten by the wit of man.

3. There are many that desire contemplation, but they endeavour not to exercise those things that are required therunto. It is a great hinderance that we rest in signes & sensible things, & haue little true mortification. I know not what it is, nor by what spirit we are lead, nor what we pretend, we that seeme to be called spirituall, that we take so much paynes, and so great care for transitory and base things, and scarce or seldome thinke of our owne inward profit, with full recollection of our senses.

4. Alas, presently after a sleight recollection, we breake forth, and weigh not our wordes with diligent examination. We mind not where  
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OF CHRIST. LIB. VII. 413

our affections lye: nor bewaile the impurity and many faults that are in all our actions. For all flesh had corrupted her way, & therefore did that generall flood ensue. Sith our inward affection then is much corrupted, it must needs be that our action proceeding therof, be corrupted as a signe of the want of inward vigour. From a pure hart proceedeth the fruit of good life.

5. We aske how much one hath done: but how vertuous his actions are, is not so diligently considered. We inquire whether he be strong, rich, beautifull, handsome, a good writer, a good singer, or a good labourer: but how poore he is in spirit, how patient, and meeke, how deuout & spirituall, is seldome spoken of. Nature respecteth outward things, grace turneth herselfe to the inward vertues. That is often deceaued: this hath her trust in God, to the end, she be not deceaued.

## CHAP. XXXII.

*Of deniall of our selues, & forsaking  
all our affections.*

**S**ONNE, thou canst not possesse perfect liberty, vnlesse thou wholly deny thy selfe. All such as belouers of themselves are bound in fetters, they are couetous, curious, wanderers, seekers of ease, and not of those things that appertaine to Iesus Christ: but oftentimes deuising, and framing that which will not continue. For all shall perish that proceedeth not from God. Keep this short and complete word, Forsake all, & thou shalt find all. Leauē thy inordinate desires, and thou shalt find rest. Consider this well: and when thou hast fulfilled it, thou shalt vnderstand all.

1. Lord, this is not one dayes worke, nor childrens sport: yea in this short sentence all the perfection

of

of Religious persons is included. Sonne, thou must not go back, nor straight waies be deiected, whē thou hearest the way of the perfect; but rather be stirred vp to more worthy & noble attempts, or at least to cōceale an earnest desire therof. I would it were so well with thee, & thou wert come so far, that thou wert no longer a louer of thy selfe, but didst stād meerly at my beck, and at his whom I haue appointed a Father ouer thee: then thou shouldest exceedingly please me, & all thy life would passe away in ioy & peace. Thou hast yet many things to forsake which vnlesse thou wholly resigne ouer vnto me, thou shalt not attaine to that which thou desirest. I counsell thee to buy of me purified gould, that thou mayst become rich, that is, heavenly wisdom, which treadeth vnderfoot all base and earthly things. Set little by the wisdom of this world, and esteeme not of the contentment of men, nor thine owne fancies.

3. I said, that thou shouldest  
buy

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buy the meane and base things, with the precious, & those that were with men of great esteeme . For true heavenly wisdom seemeth very base, & of smal accompt, & is scarce thought of by men: for that esteemeth not highly of it selfe, nor seeketh to be magnified vpon earth, which many praise from the teeth outward, but in their life they are far from it: yet is it the precious pearle which is hidden from many.

CHAP. XXXII.

*Of Inconstancy of the hart, & of directing our small intentions vnto God.*

S O NNE, trust not to thy affections: that which now is, will quickly change into another. As long as thou liuest thou art subiect to mutability, euen against thy will: so that now thou art merry, now sad, now quiet, now troubled, now deuout, now distracted

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Abstracted, now diligent, now idle,  
now heavy, now light. But he that is  
wise, and well instructed in spirit, re-  
maineth alwaies one in the midst  
of the changes, not heeding what  
he seeketh in himselfe, or which way  
the wind of mutability bloweth: but  
that the whole intētion of his mind,  
may tend as it ought, to the most  
perfect and best end. For so he may  
continue one, and the selfe same,  
without any chāge in the midst of so  
many sundry chaunces, directing al-  
wayes the sincere eye of his intētion  
vnto me.

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2. And how much purer the eye  
of the intention is, so much the more  
constantly doth he passe through the  
variety of many cōtrary waues. But  
in many things the eye of a sincere  
intētion waxeth blind, for it quickly  
looketh vpon some delight, some ob-  
iect that occurreth. And it is rare to  
find one that is wholly free from all  
blemish of seeking himselfe. So the  
Iewes in times past came into Betha-  
nia to Martha & Mary, not for Iesus  
alone,

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quickly  
as thou  
ability  
at now  
quiet  
t, not  
tracted



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alone, but to see Lazarus also. The  
eye of our intention therefore, is to be  
purged, that it may be sincere and  
pure, & to be directed vnto me, ne-  
glecting the multitude & variety of  
earthly objects.

CHAP. XXXIIII.

*That God is sweet aboue all things,  
and in all thinges to him  
that loueth.*

**B**EHOLD my God, & all things!  
What would I haue more, and  
what can I desire more happy? O  
sweet and comfortable word! but to  
him that loueth the word, not the  
world, nor those things that are in the  
world. My God, and all things! In-  
ough is said to him that vnderstan-  
deth: & it is pleasant to him that lo-  
ueth to repeat it often. For when  
thou art present, all things do yield  
delight, but whē thou art absent, all  
becomes irksome. Thou giuest quiet  
of

of hart and much peace, and pleasant  
ioy. Thou makest men think well of  
all, and praise thee in all things: nei-  
ther can any thing please vs long  
without thee: but if it be pleasant &  
delightsome, thy grace must be pre-  
sent, & it must be seasoned with the  
sweetnes of thy wisdom.

2. What can be distastfull vnto  
him, to whome thou art pleasing:  
And whom thou delightest not, what  
cā be to him pleasant? But the wise of  
this world, and that haue their con-  
tentment in sensuall things, cannot  
attaine to thy wisdom, for in the  
world is much vanity, & in the flesh  
is death. But they that follow thee by  
the contempt of worldly things, and  
mortification of the flesh, are proued  
to be truly wise: for they are chāged  
from vanity to truth, from flesh to  
spirit. To these God is sweet, & what  
good soeuer is found in creatures,  
they wholly referre vnto the praise of  
their Maker. Notwithstanding great,  
yea very great, is the difference bet-  
weene the sweetnes of the Creatour,  
and

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and of the creature, of eternity & of time, of vncreated and created light.

3. O euermlasting light, surpaffing all created lights, caft forth the beams of thy brightneffe from aboue, and pierce the moft inward corners of my hart: purify, reioyce, clarify and quicken my fpirit with all the powers therof, that I may cleaue vnto thee with exceffe of vnſpeakable ioy. O when will that bleſſed and deſired houre come, that I may be filled with thy prefence, and thou maiſt be vnto me all, in all things. As long as this is not graunted me, I ſhall not haue full nor perfect ioy: Alas! my old man yet liueth in me, he is not wholly crucified, he is not perfectly dead. He doth yet couet ſtrongly againſt the ſpirit, and moueth euill warres, and ſuffereth not the Kingdome of my ſoule to be in peace.

4. But thou that ruleſt the powers of the ſea, and affwageſt the motion of the waues, riſe and help me: diſſipate the people that deſire war, and deſtroy them in thy might, and  
let

OF CHRIST. LIB. III. 201  
let thy hand be glorified: for there is  
no hope nor refuge for me, but in  
thee, my Lord God.

CHAP. XXXV.

*That there is no security from tempta-  
tion in this life.*

SONNE, there is no security in this  
life: as long as thou liuest thou  
that alwayes haue need of spirituall  
armour. Thou liuest amōg enemies,  
and art assaulted on all sides: if there-  
fore thou defendest not thy selfe on  
every side with the shield of patiēce,  
thou canst not be long vnwounded.  
Moreouer if thou fixe not thy hart  
on me with a sincere will to suffer all  
things for me, thou canst not sustaine  
the heate of this battaile, nor get that  
victorious crowne which they haue  
that are in glory. Thou oughtest  
therefore māfully to go through all,  
& to vse a strong hand against what-  
soeuer withstandeth thee. For to him  
that

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that ouercommeth is giuen Manne;  
and to the negligent is left much  
woe.

2. If thou seekest rest in this  
world, how wilt thou then attaine to  
euermlasting rest? Giue not thy selfe to  
much ease, but to much patience,  
Seeke true peace, nor in earth, but in  
heauen; nor in men, nor in any crea-  
ture, but in God alone. Thou ough-  
test for the loue of God willingly to  
vndergoe whatsoeuer labours, to en-  
dure whatsoeuer griefes, temptati-  
ons, vexations, anxieties, necessities,  
infirmities, iniuries, detractions, re-  
prehensions, humiliations, confusi-  
ons, corrections, and contempts:  
these help to the attaining of vertue:  
these try a Nouice of Christ, these  
make a heauenly crown. I will giue  
an euermlasting reward for a short la-  
bour, and infinite glory for transito-  
ry confusion.

3. Thinkest thou, that thou  
shalt alwaies haue spirituall consolations  
at will? My Saints had not so,  
but many afflictions, & sundry temptations,

OF CHRIST LIB. III. 11.  
tations, and many discomforts: all  
which they endured patiently, & tra-  
sted rather in God, then in themsel-  
ues: knowing that the sufferings of  
this time are not condigne to the de-  
seruing of future glory. Wilt thou  
haue that straight waies, which ma-  
ny after teares, & great labours haue  
hardly obtained? Expect the com-  
ming of thy Lord, do manfully, be  
of good courage: feare not, do not  
flye, but offer both body and soule  
for the glory of God. I vwill reward  
thee in most plentiful manner, & I  
will be with thee in all thy tribulati-  
ons.

CHAP. XXXVI.

*Against the vaine iudgments of  
men.*

S O N N E, fixe thy hart stedfastly  
on God, and feare not the iudg-  
ments of men, when thy conscience  
giueth testimony of thy iustice and  
innocency. It is a good and a happy  
L 2 thing

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thing to suffer in that sort: neither  
will it be burdensome to an humble  
mind, nor to him that trusteth rather  
in God, then in himselfe. The most  
part of men are giue to talke much,  
and therefore little care is to be had of  
their words: neyther is it possible to  
satisfy al. Though the Apostle ende-  
uoured to please all in our Lord, &  
made himselfe all vnto al, yet he little  
regarded that he was iudged by hu-  
mane day.

2. He did for the edification and  
health of others as much as he could,  
and lay in him: yet could he not hin-  
der, but that he was sometimes iud-  
ged, & despised by others. Therefore  
he committed all to God, who knew  
all, & defended himselfe with pati-  
ēce, & humility against euill rōgues,  
& such as thought vanities & lyes, &  
spake what they listed: Yet sometimes  
notwithstanding he answered, least  
the weake might haue receaued scan-  
dall by his silence.

3. Who art thou, that fearest a  
mortall man? to day he is, and to  
MORROW

morrow he is not seene. Feare God  
 & the terror of men shall not trouble  
 thee. What harme can the wordes  
 or iniuries of any do thee? he rather  
 hurteth himselfe then thee: neyther  
 can he auoyd the iudgments of God,  
 be he what he will. Haue thou God  
 before thine eyes, and contend not  
 with complayning wordes. And if  
 for the present thou seemest to be  
 trodden downe, & to suffer shame and  
 confusio without desert, do not re-  
 pine, neyther doe thou lessen thy  
 crowne by thy impatience: but ran-  
 ther liue vp thine eyes to me in hea-  
 uen. I am able to deliuer thee from  
 shame and wrong, and to repay eu-  
 ery one according to their works.

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CHAP. XXXVII.

*Of a full, and pure resignation of our  
selves, for the obtaining free-  
dome of hart.*

**S**ONNE, leave thy selfe, and thou  
shalt find me. Make choice of no-  
thing, appropriate nothing to thy  
selfe, and thou shalt ever gaine. For  
greater grace shall alwaies be giuen  
thee, when thou dost perfectly re-  
signe thy selfe, & not turne back to  
take thy selfe againe. Lord, how of-  
ten shall I resigne my selfe? & wherein  
shall I forsake my selfe? Alwaies, and  
in euery thing, as well in little as in  
great. I do except nothing, but do  
require that thou be as it were naked  
and void of all things. Obseruise,  
how canst thou be perfectly mine, &  
I thine, vnlesse both within & with-  
out thou be free from al self wil? And  
how much the sooner thou dost this,  
so much the better shalt thou find thy  
selfe,

selfe; and how much the more fully and sincerely thou dost it, so much the more shalt thou please me, & so much the more shalt thou gaine.

2. Some there are that resigne themselves, but with some exception. For they put not their whole trust in God, & therefore do labour to provide for themselves. Some also at the first do offer all, but afterwards being assailed with temptations, do returne againe to that which they had left, & therefore they go not forwards in the way of vertue. These shall not attaine to the true liberty of a pure hart, nor to the grace of my diuine familiarity, vnlesse they first make an entiere resignation, & offer themselves a daily sacrifice vnto me. For without this can neuer be obtained the vniō with me, wherewith my Saints enioy me.

3. I haue often said vnto thee, and now againe I say the same: For-  
sake thy selfe, resigne thy selfe, and thou shalt enioy internal peace. Give  
all for all, seeke nothing, require no-  
thing,

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thing, repose thy selfe purely & with  
a full confidence in me, & I will give  
my selfe vnto thee, and darknes shall  
not couer thee. Let this be thy  
whole endeauour, let this be thy  
praier, let this be thy desire, that  
casting off all propriety, thou maist  
all naked follow thy naked Saviour  
Iesus: & dying to thy selfe, maist  
liue eternally to me. Then shall  
vaine fantasies, euill perturbations,  
& all superfluous cares fly away:  
then shall immoderate feare leaue  
thee, and inordinat loue shall dye.

CHAP. XXXVII.

*Of good gouernment in outward  
things: and of recourse to  
God in dangers.*

**S**ONNE, thou oughtest with al di-  
ligence to procure, that in every  
place and action, or externall busi-  
nesse, thou be inwardly free, & mai-  
ster of thy selfe, and that all things be  
vnder

vnder thy disposition, and thou not  
 subiect to them; that thou maist be  
 Lord & Maister of thy actions, not  
 a seruant or a hireling, but rather a  
 freeman, & a true Hebrew, belonging  
 to the lot and freedome of the sonnes  
 of God, who put the things that are  
 present vnder their feet, & place their  
 thoughts on that which is eternall &  
 who looke on transitory things with  
 the left eye, & with the right do be-  
 hold the thinges of heauen: who  
 suffer not thēselues to be drawne to  
 cleaue vnto them, but rather dispose  
 and vse them, as they are ordained  
 by God, and appointed by the Crea-  
 tour of all, who hath left nothing in  
 his creatures without due order.

2. If thou remayne firme and  
 stedfast in all euents, and doest not  
 weigh by the outward apparence, nor  
 with a carnall eye, the thinges which  
 thou seest and hearest, but presently  
 in euery occasion doest enter vwith  
 Moyse into the Tabernacle to aske  
 counsell of our Lord, thou shalt some-  
 times heare the diuine and ecclesiastical

**THE FOLLOWING**  
oracle, & shalt returne, instructed of  
many thinges both present and to  
come. Moyses had alwaies recourse  
to the Tabernacle for the deciding of  
all doubts & obscure questions, and  
fled to the help of prayer, for the re-  
medy of the iniquity and dangers of  
men. So oughtest thou in like man-  
ner to fly to the closet of thy hart,  
earnestly craving the diuine fauour.  
For the Scripture testifieth, that ther-  
fore vvas Iosue and the children of  
Israel deceaued by the Gabaonites,  
because they consulted not first with  
God, but giuing too lightly credit to  
sayre wordes, were deluded with  
counterfaite piety.

### CHAP. XXXIX.

*That a man be not ouer earnest  
in his affaires.*

**S**OME, alwaies commit thy cause  
to me, I vwill dispose well of it in  
due time: expect my ordination, and  
thou

thou shalt find it will be for thy good. Lord, I do most willingly commit all unto thee, for my care can profit little. O that I cleaved not too much to future events, but offered my selfe with all readinesse of mind to thy diuine pleasure!

2. Sonne, oftentimes, a man doth earnestly labour for that which he desireth, and when he hath gotten it, he beginneth to be of another mind, & not to esteeme so much of it, as before he did: for mans affections do not long continue fixed on one thing, but do passe from one to another. It is therefore a matter, not of least moment, to forsake our selues euen in the least things.

3. The true spirituall profit of man, consisteth in denying & forsaking of himselfe: and he that is resigned, liueth in great freedome & security. But the ancient enemy, who alwaies laboureth to withstand the seruants of God, omitteth at no time his wonted temptations, but day & night lieth still in wait, to cast the

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**THE FOLLOWING**  
vnwary, if he can, into the snare of  
deceit. Watch therefore & pray,  
saith our Lord, that you enter not  
into temptation.

**CHAP. XL.**

*That man hath no good of himselfe  
nor any thing whereof he  
can glory.*

**L**ORD, what is man, that thou art  
mindfull of him, or the sonne of  
man, that thou vouchsafest to visit  
him? What hath man deserued that  
thou shouldest giue him thy grace?  
Lord, what cause haue I to cōplaine,  
if thou forsake me? Or if thou dost  
not that which I desire, what can iu-  
stly say against it? Surely, this I may  
truely thinke & say: Lord, I am no-  
thing, I can do nothing, I haue no-  
thing that is good of my selfe, but in  
all things I do fayle, and am defe-  
ctiue, and doe ever tend to nothing:  
and vnlesse thou help me, and doest  
interiourly instruct me, I become  
cold,

told, and am dissolved.

2. But thou, O Lord, art alwaies the same, & endurest for euer, alwaies good, iust, and holy, doing all things well, iustly, and holily, and disposing all thinges with wisdom. But I that am more inclined to fall, then to goe forwardes, doe neuer continue in one estate: for seauen different tymes are changed ouer me, yet doth it soone turne to the better, when it so pleaseth thee, and when thou vouchsafest to stretch forth thy helping hand. For thou alone canst help me without the fauour of man, and so strengthen me, that my countenance shall be no more changed, but my hart shall be converted, and rest in thee alone.

3. Wherefore if I could once perfectly forsake all humane comfort, eyther for the loue of deuotion, or for mine owne necessity, which inforceth me to seek after thee (for none els can comfort me) then might I wel hope in thy grace, and reioyce in the gift of new consolation.

4. Thanks



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4. Thanks be vnto thee, from whence all proceedeth, as often as it goeth well with me: but I am meece vanity, and nothing before thee, an vnconstant and weake man. Whereof then can I glory? Or why do I desire to be esteemed of? Is it not of nothing? And this is most vaine. Truly vaine glory is an euill plague & very great vanity: because it draweth from true glory, and robbereth the soule of heavenly grace. For whilst a man pleaseb himselfe, he displeaseth thee: whilst he gazeth after the praise of men, he is deprived of true vertue.

5. But true glory, and holy exultation, and ioy, is for a man to glory in thee, & not in himselfe: to reioyce in thy name, and not in his owne vertue, nor to delight in any creature but for thee. Praised be thy name, not mine: magnified be thy worke, not mine. Let thy holy name be for ever blessed, but to me let no part of mens praises be given. Thou art my glory, thou art the ioy of my hart. In thee  
will

So  
th  
vanc  
deba  
heau  
earth  
are bl



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vanity. If I looke well into my selfe,  
I cannot say, that any creature hath  
done me wrong, and therefore I can-  
not iustly complaine of thee.

3. But because I haue often and  
griuously sinned against thee, all  
creatures do iustly take armes against  
me: for shame and contempt is due  
vnto me, but vnto thee praise, ho-  
nour, and glory. And vntill I do so  
prepare my selfe, that I be willing, &  
do reioice to be despised & forsaken  
of all creatures, and to be esteemed  
nothing at all, I cannot obtaine inter-  
nall strength and peace, nor be spiri-  
tually enlightened, nor wholly vnited  
vnto thee.

CHAP. XLII.

*That our peace is not to be placed  
in men.*

Sonne, if the peace thou hast  
with any, be grounded on the o-  
pinio which thou hast of him, or on  
the

the contentment thou receauest in his company, thou shalt euer be vnconstant and subiect to disquiet: but if thou haue recourse vnto the euersub-  
 sisting & eternall Truth, a friend going from thee or dying shall not grieve thee. The loue of thy friend ought to rest in me; and for me is he to be beloued, whosoever he be, whom thou thinkest well of, and is verily deare vnto thee in this life. No friendship can auail, or continue without me; neither is the loue true & pure, which they haue, whose hearts are not ioyned together by me. Thou oughtest to be so dead to such affections of beloued friends, that (forasmuch as appertaineth vnto thee) thou shouldest wish to be without all company of men. Man approacheth so much the neerer vnto God, by how much the further off he departeth from all earthly comfort: so much the higher also he ascendeth vnto God, by how much lower he descendeth into himselfe, and how much the farther he is in his owne conceits.

2. But

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3. But he that attributeth any good vnto himselfe, hindreth the comming of Gods grace into him. For the grace of the holy Ghost euer seeketh an humble hart. If thou couldst perfectly annihilate thy selfe, and purge thy self of al created loue, then should there flow into thee great aboundance of my grace. When thou castest thy eyes on creatures, the sight of thy Creatour is taken from thee. Learne to overcome thy selfe in al things, for the loue of thy Creatour; and then shalt thou be able to attaine to heavenly knowledge. How little soeuer it be, if it be inordinately loued and regarded, it defileth the soule, and hindreth the enioying of the chiefest good.

## CHAP. XLIII.

*Against vaine & secular Knowledge*

**S**OME, let not the faire speeches and subtile sayings of men moue thee,

thee For the Kingdome of God consisteth not in words, but in vertue. Obserue vvell the vvordes vvwhich I speake: for they inflame the hart, & enlighten the mind, induce compunction, and bring sundry comforts. Bo thou neuer read to shew thy selfe learned or wise: but labour to mortify thy vices, for that will profit thee more, then the knowledg of many hard and difficult questions.

When thou shalt have read & knowne many things, thou oughtest neuer to returne to one beginning. I am he, that teacheth mā all knowledge: and do give to little ones a more cleare vnderstanding, then can be taught by man. He therefore, to whome I speake, shall quickly be wise, and shall profit much in spirit. Woe be to them, that inquire many curious things of men, & do little desire to know the way how to serue me. The time will come, when the Maister shall appeare, Christ the Lord of Angells, to heare of his lessones of all, that is, to examine the consciences

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sciences of euery one: & then he  
will search Hierusalem with a candle,  
and the hidden things of darkenesse  
shall be laid open, & the intentions  
of tongues shall be silent.

3. I am he that in an instant do  
raise vp the humble mind, to vnder-  
stand more reasons of the euerlasting  
truth; then can be gotten by ten  
years study in schools. I teach with-  
out noile of words, without confus-  
ion of opinions, without ambition of  
honour, without contention of argu-  
ments. I am he that teacheth to des-  
pise earthly things, to loath things  
present, to seeke the euerlasting, to  
delight in the things that are eternal,  
to fly honours, to suffer scandalls, to  
place al hope in me, to desire nothing  
out of me, and aboue all things ser-  
uently to loue me.

4. For one by louing me intire-  
ly, learned diuine things, and spake  
wonders: he profited more in forsa-  
king all things, then in studying sub-  
tilities. To some I speake ordinary  
things, to others, things more spe-  
ciall

OF CHRIST. LIE THE 188  
ciall: to some I appeare sweetly by  
signes and figures, but to some I re-  
ueale mysteries vwith much light.  
The voice of books is one, but it tea-  
cheth not all men alike. For I am the  
internall teacher, I am the Truth, the  
searcher of the hart, the vnderstander  
of thoughts, the setter forwards of  
good words, distributing to euery  
one according to my will.

CHAP. XLIIII.

*Of not drawing outward things to  
our selues.*

Sonne, in many things thou  
oughtest to be ignorant, and e-  
steeme thy selfe as dead vpon earth;  
& as one to whom the whole world  
is crucified. Thou must also passe o-  
uer many things with a deafe eare,  
and rather thinke of that, which ap-  
pertaineth to thy peace. It is more  
profitable to turne thine eyes from  
the sight of vnpleasing things, and to  
leau



## THE FOLLOWING

leave vnto euey one his owne opinion, then to strue with contentious wordes. If thou standest well with God, and considerest his iudgments, thou shalt the more easily yield to the will of others.

2. O Lord, to what an estate are we come! Behould, we bewaile a temporall loss, and for a little gaine we toyle & spare no labour, & the spirituall damage of our soule is forgotte & hardly at length called to mind. That vnic little or nothing profiteth, is alwaies remembred, and that which is chiefly necessary, is negligently passed ouer, because mans nature carrieth him to externall things; and vlesse he quickly returne vnto himselfe, he lieth drovned in them, vvith delight.

CHAP.

## CHAP. XLV.

*That credit is not to be given to all men: and how prone man is to offend in words.*

**H**ELP me Lord, in my tribulation, for vaine is the defence of man. How often haue I bene deceaued, finding want of faith, where I thought it sure? And how often haue I found faith, where I least expected it? It is vaine therefore to trust in men; but the safety of the iust, O Lord, is in thee. Blessed be thou my God, in all things that befall vs. We are weake and inconstant, quickly deceaued, and soone changed.

1. Who is he, that is able so warily to keep himselfe, that he neuer fall into any deceit or doubt? But he that trusteth in thee, O Lord, & seeketh with a pure hart, doth not easily fall; and if he fall into any tribulation, be he neuer so much inthralled,  
yet

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yet he shall quickly be delivered or comforted by thee. For thou wilt not forsake him for ever that trusteth in thee. A friend is rare to be found, that continueth faithfull in his freinds distresse: but thou, O Lord, thou alone art faithfull at all times, & there is none like vnto thee.

1. O how wise was that holy soule that said: My mind is firmly sealed and grounded in Christ! If it were so with me, the world would not humane feare so easily trouble me, nor words moue me. Who can foresee all things? Who is able to be ware before hand of future euills? If things eue foreseene do oftentimes hurt vs, how can things vnlooked for chooseth but wound vs grievously? But why did I not prouide better for my selfe, miserable wretch? Why also haue I so easily giuen credit to others? But alas we are men, & God knoweth, weak & fraile me, although by many we are reputed & called Angels. To whome shall I giue credit Lord? to whome but to thee? Thou art the truth

OF CHRIST. His. Tr. 28.

truth that neither doeth decrease, nor  
canst be decayed. And on the other  
side, every man is a liar, weak, va-  
constant, & subiect to fall, especially  
in words: and therefore we must  
not easily giue credit euen to that,  
which in outward shew seemeth as  
the first a certaine truth.

2. O. With how great wisdom  
hast thou warned vs to take heed of  
men. And because the enemies of  
man are his familiar and domestical  
acquaintance, not to trust, if one  
should say: Behoold heere, or be-  
hoold there. I am taught to my cost,  
and I would to God I might thereby  
increase my care, and not my folly.  
Be wary, sayth one, be wary, keep  
vnto thy selfe what I tell thee: and  
whilst I hold my peace, and think  
it is secret, he cannot keep that se-  
cret, which he desired should be se-  
cret, but presently discloseth me and  
himselfe, and goeth his way. From  
such tales, and such improuident  
people, protect me Lord, that I fall  
not into their hands, nor euer com-

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mit

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mit such errors. Give me grace my  
God to observe truth, and constancy  
in my words, and remove faer from  
the a deceiptfull tongue. What I am  
not willing to suffer, I ought by all  
meanes to avoid.

5. O how good & quiet a thing  
it is to be silent, and not to talke of  
others, nor to believe all that is said,  
nor easily to report what we have  
heard; to lay ones selfe open to few;  
alwayes to seeke after thee, the be-  
holder of the hart; not to be carried  
about with euery wind of wordes,  
but to desire that all thinges both  
within & without, be accomplished  
according to thy will and pleasure.  
How secure is it for the keeping of  
heauenly grace, to fly the sight of  
men? And not to seeke those thinges,  
that seeme to cause admiration a-  
broad, but to follow that with all di-  
ligence, which bringeth amendment  
of life, and increase of fervour.

6. To how many hath verue  
knowne and ouer hastily commen-  
ded, been hurtfull? How profitab

had

OF CHRIST. LIII. III.

both grace beene kept with silence in  
this mortall life, which is nothing but  
a perpetual temptation, & a warfare.

CHAP. XLVI.

Of putting our trust in God, when  
evill words arise.

Sonne, be constant, and put  
thy trust in me. For what are  
words, but wordes? They passe  
through the ayre, but hurt not. If  
thou be guilty, determine willingly  
to amend thy selfe: if thou be inno-  
cent, resolve to suffer this willingly,  
at least for God. It is a small matter  
to suffer sometimes a few words, if  
thou hast not yet the courage to en-  
dure stripes. And why do small mat-  
ters go to thy hart, but for that thou  
art yet carnall, and regardest men  
more then thou oughtest? Because  
thou art afraid to be despised, there-  
fore thou wilt not be reprehended  
for thy faults, and thereby seekest  
shadows of excuses.

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2. But

## THE FOLLOWING

1. But looke better into thy self  
and thou shalt see, that the world yet  
liveth in thee, and a vaine desire to  
please men. For when thou refusest  
to be humbled, & reproved for thy  
faults, it is surely evident, that thou  
art neither truly humble, nor dead to  
the world, nor the world perfectly  
crucified to thee. But give diligent  
care to my words, & thou shalt little  
respect ten thousand words spoken  
by me. Behould, if all should be spo-  
ken against thee that could be most  
maliciously invented, what would it  
hurt thee, if thou sufferedst it to  
passe, and madest no reckoning at all  
of it? could all those words pluck as  
much as one haire from thy head?

2. But he that hath not his heart  
within him, nor God before his eyes  
is easily moued with every little dis-  
praise, when as he that trusteth in  
me, and confideth not in his owne  
Iudgement, shall be free from hu-  
mane feares For I am the Iudge and  
the discernor of all secrets. I know  
how the matter passed, I know him  
that

that offereth the injury, and him that suffereth it. From me hath this word proceeded: this hath happened by my permission, that out of many hearts thoughts may be revealed. I shall indge the guilty & the innocent, but by a secret Iudgmēt. I would beforehand try them both.

The testimony of men oftentimes deceaueth my iudgment in all waies true, it shall stand, and not be overthrowne. It is commonly hidden and secret, and not known in euery thing but to few, notwithstanding it neuer errath, neither can it erre, although to the eyes of the foolish it seemes not right. Men ought therefore to returne to rest in euery iudgment, and not to stand in their owne opinions. For the iust man will not be troubled, whatsoeuer happeneth vnto him for God? and if any thing be wrongfully brought forth against him, he will not much care, neither will he vainely be glad if by others he be with reason excused. For he considereth that I am he, that searcheth

M 2

the



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the hart & reins, & do iudge not according to the outward face, nor humane apparence: For that is oftentimes found culpable in my sight, that in the iudgment of men is comendable.

5. O Lord my God, the iust Iudge, strong & patient, thou knowest the frailty and perversity of man, be thou my strength, & all my trust, for mine owne conscience sufficeth me not. Thou knowest that which I cannot reach vnto, and therefore in euery reprehension I ought to haue submitted my selfe, & to haue borne it patiently: vouchsafe mercifully to pardon me, as often as I haue sayled heerein, and giue me againe grace of greater sufferance. For thy bountifull mercy is more auaylable to me for the obayning of pardon, then my conceaued iustice for the defence of my hidden conscience. Although my conscience accuse me not, yet I cannot hereby iustifie my selfe; for if thy mercy be away, no man liuing shall be iustified in thy sight.

disceat in te, et in te habet salutem

and

4 26

CHAP.

## CHAP. XLVII.

*That all glorious things are to be endured for life everlasting.*

**S**ONNE, let not the paynes dismay thee which thou hast undertaken for me, neither be thou discomforted for the tribulations which do befall thee; but let my promise strengthen and comfort thee in all euents. I am able to reward thee aboue al measure. Thou shalt not long toulle here, nor alwaies be oppressed with griefe. Attend a while, and thou shalt see a speedy end of thy euills. There will come an houre when all labour and trouble shall cease. Little and short is all that passeth away with tyme.

2. Doe as thou doest, labour faithfully in my vineyard, I will be thy reward. Write, read, singe, mourne, obserue silence, pray, suffer crosse patiently: life everlasting is worthy of all these.

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Peace shall come in the day which is knowne vnto our Lord, and it shall not be day nor night, to wit, of this tyme, but everlasting light, infinite brightnesse, stedfast peace, and secure rest. Then thou shalt not say, Who shall deliuer me from the body of this death? nor cry, Wo be vnto me, for that my dwelling in a strange countrey is prolonged! For death shall be throwne downe, and health shall be without decay, no anxiety, blessed ioy, sweet and glorious company.

3. O if thou hadst scene the everlasting crowne of the Saints in heaven, and with how great glory they now reioyce who in times past were contemptible to this world, and esteemed vnworthy of life in selfe truly thou wouldest presently humble thy selfe euen vnto the earth; & wouldest rather seeke to be vnder the feet of all, then to haue command, so much as any one; neither wouldest thou desire pleasant dayes of this life, but rather reioyce to be afflicted for God, and esteeme

## OF CHRISTIAN LIFE: Part 1st

Esteeme it thy greatest gain to be re-  
puted as nothing amongst men.

4. **O** if thou hast a feeling of  
these things, and dost suffer them to  
enter into the depth of thy heart, how  
durst thou so much as once to com-  
plaine! Are not all painefull labours to  
be endured for everlasting life? It is  
no small matter to lose or to gaine the  
Kingdome of heaven. Lift vp thine  
eyes therefore vnto heaven: behould  
I, and all my Saints with me, who in  
this world had great conflicts, do now  
reioyce, now are comforted, now are  
secure, now do rest, and shall remaine  
with me everlastingly in the King-  
dome of my Father.

## CHAP. XLVII.

Of the everlasting day, and shortness  
of this life.

**O** Most blessed mansion of the hea-  
venly City! **O** most cleare day  
of Eternity, vvhich night obscure  
is not, but the highest truthen  
M 3 enlighten

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enlighteneth, day ever pleasant, ever  
secure, and neuer changing into con-  
trary state! O that that day would  
once appeare, and all these temporall  
things were at an end! To the Saints  
it shineth glistering with ever lasting  
brightnesse, but to those that are  
Pilgrimes vpon earth, it appeareth  
only a far off, and as it were through  
a glasse.

2. The inhabitants of heauen  
doe know how ioyfull that day is  
but the banished Children of Eue  
bewaile the bitterness and tediousnes  
of this. The dayes of this life are  
short and euill, full of sorrow & an-  
guish, where man is defiled with  
many sinnes, incumbred with many  
passions, disquieted with many feares,  
filled with many cares, distracted  
with many curiosities, inuagled  
with many vagities, compassed about  
with many errours, vborne away  
with many labours, vexed with tem-  
ptations, weakened with delights, cor-  
rupted with vices.

Q. When shall these euils be?

an

M

an

an end! When shall I be deliuered  
 from the miserable bondage of sin!  
 When shall I thank thee O Lord of heav-  
 en! When shall I perfectly re-  
 ioyce in thee! When shall I be free  
 from all impediments in true liberty,  
 without all griefe of mind & body!  
 When shall I haue firme peace, peace  
 secure, and without trouble, peace  
 within and without, peace every  
 way assured! O good Iesu, when shall  
 I stand to behold thee! When shall  
 I contemplate the glory of thy King-  
 dome! When wilt thou be vnto me  
 all in all things! O when shall I be  
 with thee in thy Kingdome, which  
 thou hast prepared for thy beloued,  
 from before all worldes! I am left a  
 poore and banished man in the land  
 of mine enemies, where there are  
 daily warres, and great misfortunes.

4. Comfort my banishment,  
 alluie my sorrow, for my whole  
 desire tendereth vp sighes vnto thee.  
 For all is burdensome to me, what-  
 soeuer this world offereth for my co-  
 mfort. I desire familiarly to enjoy thee,

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but I cannot attaine vnto it. I would gladly fixe my hart to the thinges of heauen, but temporall cares and vnmortified passions weigh me down. In mind I would be aboue al things, but to my flesh I am inforced to be subiect against my wil. Thus vnhappy man that I am, I fight against my selfe, and am become grieuous to my selfe, whilst my spirit seeketh afte the things that are aboue, and my flesh that which is below.

5. O what do I inwardly suffer, when in mind I consider heauenly things, and presently in my prayers a multitude of fleshly fantasies present themselves before me! My God, be not farre from me, depart not in thy wrath from thy seruant. Cast forth thy lightning, and disperse them: send out thy darts, and breake all the fantasies of my enemy. Gather my senses together vnto thee, make me forget the thinges of this world: grant me grace to cast away speedily the fantasies of vices. Suecours me, o euerglasting truth, that no ravity may

MOON

move me. Come heavenly sweet-  
nelle. & let all impurity fly from thy  
face. Pardon me also, and mercifully  
forgive me, as often as I think vpon  
any thing els besides thee in prayer. I  
truely confesse, that I am wont to be  
subject to many distractions: for of-  
tentimes I am not there, where I do  
corporally stand, or sit, but rather  
there, whither my thoughts do carry  
me. Where my thought is, there am  
I: there is oftentimes my thought,  
where my affection is. That quickly  
occurrerh vnto me, which is naturall  
ly delightfome, and by custome  
pleasing.

6. And for this cause, thou that  
art truth it selfe, hast plainly said.  
Where thy treasure is, there is also  
thy hart. If I loue heaven, I willingly  
think of heavenly things. If I loue  
the world, I reioyce at the felicity of  
the world, and griene for the aduer-  
sity therof. If I loue the flesh, I ima-  
gine oftentimes those things, that  
are pleasing to the flesh: if I loue the  
spirit, I delight to think of spirituall  
things.



**THE FOLLOWING**  
things. For whatsoever I haue, there  
of I willingly speake, and heere  
and eare I haue with me befermes  
so people from therof. O blessed is  
that man that for thee, o word, for  
saketh al creature, that violently res  
isteth nature. So out of the feruour  
of spirit crucieth the conceit  
of the flesh; that with a cleare con  
science he may offer sincere prayers  
vnto thee, and be worthy of the  
company of Angelicall quiers, all  
earthly things outwardly and in  
wardly being excluded.

**CHAP. XLIX.**

**Of the desire of everlasting life. & how  
great rewards are promised to  
those that fight valiantly.**

**S**OME, when thou perceivest the  
desire of everlasting life to be gi  
uen thee from above, and desirest to  
depart out of the Tabernacle of this  
body,

# OF CHRIST GIVE THIL 129

body, that thou maist without shadow of any interchange behould my light; open thy harte, and receiue this holy inspiration with thy whose desire. Give great thanks to the heavenly goodnesse, that dealeth with thee so fauourably, visiteth thee mercifully; stirreth thee vp feruently, boudest thee vp powerfully, leaue through thine owne weight thou shalt down to the vanities of the earth. Neither dost thou obtaine this by thine owne thoughts or endeauour, but by the only fauour of heavenly grace and diuine bounty, that thou maist profit in vertue, and obtaine greater humility, and prepare thyself to future battales, and endeauour to cleaue vnto me with the whole affection of thy harte, and stirre me with a feruent desire.

bas. Sonne, Fire often burneth, but the flame ascendeth not vp with our smoke. So likewise the desires of some men are carnally carried to heavenly things, yet they are not free from temptation of carnall affections.

Also THE FOLLOWING  
tion: and therefore it is not altogether purely for the honour of God  
that which they do earnestly request  
of him. Such is also oftentimes thy  
desire, which with such importunity  
thou presentest vnto me. For that is  
not pure and perfect, which is infer-  
red and defiled vwith the love of  
thine owne proper commodity and  
interest.

3. Aske not that which is delight-  
some and profitable to thee, but that  
which is gratefull to me, and apper-  
taineth to my honor, for if thou indi-  
gest aright, thou oughtest to preferre  
and follow my appointment, rather  
then thine owne desire, or any dese-  
red thing. I know thy desire, &c. haue  
heard thy often groanes. Now thou  
wouldest be in the freedome of the  
glory of the Sonnes of God: now  
doth the everlasting habitation, and  
the heauely Country full of ioy deli-  
ght thee, but this house is not yet  
come: it is yet another time, to wit,  
of warre, time of labour and triall.  
Thou desirest to be filled vwith the  
chiefest

OF CHRIST. Lxx. m. 237  
chiefest good, but thou canst not at-  
taine it for the present. I am he, saith  
our Lord, expect until the Kingdome  
of God doth come.

4. Thou art yet to be tryed v-  
pon earth, & to be exercised in many  
things. Comfort shall be sometimes  
giuen thee, but abundant fulnes  
therof shal not be granted. Take cou-  
rage therefore, & be constant as well  
in doing, as in suffering things con-  
trary to nature. Thou oughtest to  
put on a new man, & to be changed  
into another. Thou must oftentimes  
do that which thou wouldest not, &  
leave ydone that thou wouldest  
do. That which is pleasing to others,  
shal go well forwards; that which  
thou wishest, shal not speed. That  
which others say, shal be nothing  
regarded. Others shal aske, & shal re-  
ceiue, thou shalt aske & not obtaine.

5. Others shall be great in the  
praises of men, but of thee there shall  
be no speech: to others this or that  
shall be committed, but thou shalt  
be accounted fit for nothing. As this  
nature

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nature will sometimes repine, and it is much if thou endurest it with silence. In these and such like, a faithfull servant of our Lord is wont to be tryed, how he can deny and overcome himselfe in all things. There is scarce any thing, wherein thou hast such need to mortify thy selfe, as in seeing and suffering those things that are contrary to thy will, especially when that is commanded, which seemeth unto thee inconvenient, or to little purpose. And for that thou being placed vnder authority, darest not resist a higher power, therefore it seemeth hard vnto thee, to walke at the becke of another, & to leaue wholly thine owne opinion.

6. But consider, Sonne, the fruit of these labours, the end neere at hand, and the reward aboue all measure, & thou shalt receaue no griefe therby, but great comfort of thy patience. For in regard of that little of thy will which now thou willingly forsakest thou shalt alwaies haue thy will in heauen. There thou shalt haue

OF CHRIST. LIB. II. 11.

all that thou wilt, or canst desire:  
there thou shalt enjoy all good with-  
out feare of loosing it, there shall thy  
will be ever one with me: it shall de-  
fire nothing, strange or private; there  
no man shall withstand thee, no man  
complaint of thee, no man hinder  
thee, nothing come against thee: but  
all things desired shall be there toge-  
ther present, and delight thy whole  
desire, and fulfill it to the highest de-  
gree: there I will give thee glory for  
the reproach which heere thou suffe-  
redst; a garment of praise for former  
griefe; for the lowest place, a seat of  
an everlasting Kingdome; there shall  
the fruit of obedience appeare, the  
labour of penance rejoyce, and  
humble subiection shalbe gloriously  
crowned.

7. Now therefore bow thy selfe  
with great humility vnder the hands  
of all, & regard not who said, or com-  
maunded this: but take great heed,  
whether thy Superiours, or thy  
inferiours, or thine equall require a-  
ny thing of thee, or doe inflame  
their

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their desire, thou take it all in good  
part, and endeavour to fullfill it with  
a sincere intension. Let one seek this,  
another that, let him glory in this,  
the other in that, and be praised a  
thousand thousand times: but do  
thou neither reioyce in this, nor in  
that, but in the cōtempt of thy selfe,  
and in my pleasure & honour alone.  
This art thou to wish, that whether  
by life or death, God may be alwaies  
glorified in thee.

### CHAP. L.

*How a desolate person ought to offer  
himselfe into the hands of God.*

**L**ORD God, Holy Father, thy be-  
ly name be now & for ever blef-  
sed because, as thou wilt, so is it done,  
and what thou doest, is good. Let  
thy seruant reioyce in thee, not in  
himselfe, nor any thing els, for thou  
alone art the true gladnes, thou art  
my hope & my crown, thou art my  
joy

ioy and my honour, o Lord. What hath thy seruant, but what he hath receaued from thee, euen without any desert of his? Thine is all that thou hast giuen, & whatsoever thou hast made. I am poore, & in labours from my youth: and sometymes my soule is heauy eue vnto teares, sometimes also it is troubled in it selfe, by reason of passions which rise against her.

2. I desire the ioy of peace, I craue the peace of thy children that are fed by thee in the light of comfort. If thou giue peate, if thou infuse holy ioy, the soule of thy seruant shall be full of heavenly sweetnes, & shall become deuout in thy praise: but if thou withdraw thy selfe, as very often thou art wont, he will not be able to runne the waies of thy commandments, but rather he boweth his knees, and knocketh his breast, for that it is not with him, as it was yesterday, and the day before, when thy light shined vpon his head, and he was protected vnder the shaddow of  
of



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of thy wings, from the temptations  
which violently assaulted him.

3. O righteous Father, and ever  
to be praiſed, the houre is come,  
that thy ſeruant is to be proued! Be-  
hold Father, it is fit that in this  
houre thy ſeruant ſuffer ſomething  
for thee. O Father worthy of eter-  
nall honour, the houre is come,  
which from all eternity thou didſt  
foreknow ſhould come: that for a  
ſhort tyme thy ſeruant ſhould out-  
wardly be oppreſſed, but inwardly  
liue for euer with thee: he ſhould be  
a little deſpiſed, and humbled, and  
made as an aſiect in the ſight of me,  
and much afflicted with paſſions &  
Infirmities, that he may riſe againe  
with thee, in the riſing of new light,  
and be clarified in heauen. Holy Fa-  
ther, thou haſt ſo appointed it, and  
wilt haue it ſo: and this is fullfilled  
which thy ſelfe haſt commended.

4. It is a grace and a fauour to  
thy friend to ſuffer, and to be affli-  
cted in the vworld for the loue of  
thee, how often ſoeuer, and by  
vvhom.

OF CHRIST. LXXVII. 287

whomsoever thou permittest it to fall vpon him. Without thy counsell and providence, and without cause nothing is done in earth. It is good for me, Lord, that thou hast humbled me, that I may learne thy righteous iudgments, and cast away all haughtines of heart & presumption. It is profitable to me, that shame hath couered my face, that I may rather seeke to thee for comfort, then to men. I haue learned also heere by to dread thy inscrutable iudgment, that afflicteth the iust with the wicked but not without equity and iustice.

5. I giue thee thanks, that thou hast not spared my sinnes, but hast worne me away with bitter stripes, inflaming sorrows, and sending griefs within and without. There is none vnder heauen that can comfort me, but thou my Lord God, the heavenly Physician of soules, that striketh & healest, bringest into hell, and drawest out againe: let thy correction be vpon me, & let thy rod instruct me.

6. Behould, beloued Father, I

am

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am in thy hands, I bow my selfe vnder the rod of thy correction: let my neck and shoulders feele the stripes of thy chastisement, that my crookednesse may be conformed to thy will. Make me a deuout and humble disciple of thine, as thou art wont well to do, that I may be ready at every becke of thy diuin pleasure. I commend my selfe & all mine vnto thee to be corrected. It is better to be rebuked heere, then heerafter. Thou knowest all and euery thing, & there is nothing hidden in the conscience of man, which can be hidden from thee. Before things are done, thou knowest that they will happen, and hast no need that any should teach thee, or admonish thee of those things, which are done on earth. Thou knowest what is expedient for my good, & how much tribulation is fit for purging the rust of my sinns. Do with me according to thy desired pleasure, and despise not my sinfull life, better and more clearly knowne to none then to thee alone.

7. Graunt

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7. Graunt me, o Lord, to know that which is to be knowne, to loue that which is to be beloued, to praise that which pleaseth thee most: to esteeme that which is precious vnto thee, to despise that which is contemptible in thy sight; suffer me not to iudge according to the sight of the carnall eyes, nor to giue sentence according to the hearing of the eares of ignorant men; but to determine of visible & spirituall things with a true iudgment, & about all things euer to search after thy will and pleasure.

8. The senses of men are often deceaued in their iudgments, the louers of the world are also deceaued in louing only visible things. What is a man the better, for that he is esteemed great by mā? The deceitfull mā deceaueth the deceitfull, the vaine the vaine, the blind deceaueth the blind, and one feeble likewise another, whilst he exalteth and praiseth him. For how much euery one is in thy sight, so much he is, and no more, sayth humble S. Francis.

THE FOLLOWING

WORTH OF, **CHAP. L**  
*That a man ought to imploy himselfe  
in workes of Humility, when  
force is wanting for high-  
er exercises.*

**S O N N E**, thou art not able alwaies  
to continue in the fervent desire  
of vertue, nor to persist in the high-  
pitch of contemplation, but thou  
must sometimes of necessity by rea-  
son of originall corruption descend to  
inferiour things, and beare the bur-  
then of this corruptible life even a-  
gainst thy will, & with irksomenes.  
As thou carriest a mortall body,  
thou shalt feele trouble and heauines  
of hart. Thou oughtest therefore in  
flesh oftentimes to bewaile the bur-  
then of flesh: for that thou canst not  
alwaies perseuere in spirituall exer-  
cises, and diuine contemplation.

2. It is then expedient for thee to  
fly to humble and exteriour works,  
and to refresh thy selfe with good &  
vertuous

vertuous actions, to expect vvith a firme confidence my coming, and heauenly vifitation, to beare patiently thy banishment, and the drinesse of thy mind, till thou bee vifited againe by me, and deliuered from all anxiety. For, I will make thee forget thy former paines, and enioy inward quietnes. I will lay open before thee the pleafant fieldes of holy Scripture, that with an enlarged hart thou maist begin to run the vway of my commaundments. And thou shalt say, that the sufferings of this time are not condigne to the glory to come, that shall be reuealed in vs,

## CHAP. LII.

*That a man ought not to esteeme himselfe vnworthy of Comfort, and to haue deserued stripes.*

**L**ORD, I am not worthy of thy comfort, nor of any spirituall vifitation, & therefore thou dealest in-

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fly with me, when thou leauest  
me poor and desolate. For if I could  
shed tears like a sea, yet I were not  
worthy of thy comfort. For (alas) I  
deserve nothing, but to be scourged  
& punished, in that I have grievous-  
ly and often offended thee, and sin-  
ned in many things. All things there-  
fore due ly considered, I am not wor-  
thy even of the least comfort. But  
thou mild and mercifull God, who  
wilt not that thy workes do perish,  
to shew the riches of thy goodnesse in  
the vessels of mercy, even beyond  
his desert, vouchsafest to comfort  
thy servant above humane measure.  
For thy comforts are not like to the  
vaine words of men.

2. What haue I done, o Lord,  
thou thou shouldest impart any hea-  
venly comfort vnto me? I remember  
not that I haue euer done any  
good, but haue bene alwayes prone  
to sinne, & slouthfull in my amend-  
ment. It is true, and I cannot deny  
it. If should say otherwise, thou  
wouldest stand against me, and there  
would

would be none to defend me. What  
 haue I deserued for my finnes, but  
 hell and euerslasing fire? I confesse in  
 this, that because my hart is right I am wor-  
 thy of all scorne and contempt, and  
 it is wofull that I should be remembred  
 amongst thy deuout seruants. And  
 although I be vnwilling to heare  
 this, yet notwithstanding for the loue  
 of truth, I will disclose my sinnes  
 against thy selfe, that I may the bet-  
 ter deserue to obtaine thy mercy.

34. What shall I say being guilty  
 ty, and full of confusion? I can vt-  
 ter out of my mouth no other word,  
 but this: I haue sinned; Lord, I haue  
 sinned, haue mercy on me: pardon  
 me, suffer me a little, that I may be-  
 waile my griefe, before I go vnto the  
 land of darknesse, & be covered with  
 the shadow of death. What doest  
 thou require of a guilty & miserable  
 sinner, but that he be contrite and  
 sorrowfull, and to humble himselfe  
 for his offences. In true contrition &  
 humblenesse of heart, is bred the hope of  
 forgiveness, and a good conscience is  
 a helpe. N 1                      recon:



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reconciled againe, grace lost is restored, man is defended from future vvrath, and God and the penitent soule meet together in the holy kiss of peace.

4. Humble contrition for sinne is an acceptable sacrifice vnto thee, O Lord, saouring much sweeter in thy sight the burning frankincense. This is also the pleasant ointment, which thou wouldst haue powdered vpon thy sacred feet, for thou neuer despisest a contrite & humble hart. There is a place of refuge from the face of thy wrath of our enemy: there is a mended, and washed away whatsoever vncleannes hath bene elsewhere gathered, & whatsoever is defiled.

CHAP. LIII.

That the grace of God is not giuen to those that saour of earthly things.

SOME, my grace is precious, it suffereth not it selfe to be mingled with externall things; nor earthly comforts,

comforts. Thou oughtest therefore to cast away all hinderaces of grace, if thou desire to receave the infusion thereof. Choose therefore a secret place to thy selfe, loue to liue alone with thy selfe, desire the conuersation of none: but rather powre out deuout prayers vnto God, that thou maist keep thy mind compunct, and thy conscience pure. Esteeme the whole world as nothing, preferre my seruice before all outward things: for thou canst not attend vnto me, and be delighted also in transitory vanities. Thou oughtest to sequester thy selfe frō thy acquaintance & friends, & to keep thy mind deprived of all temporall cōfort. So the blessed Apostle Peter required, that the faithfull of Christ should keep themselves as strangers & Pilgrims in this world.

3. O how greater a confidence shall be thine at the houre of death, whome no affection to any earthly thing detaineth in the world. But the weake mind is not yet capable of so retired a heart, neither doth the fleshly

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person vnderstand the freedome of a  
recollected mind. Notwithstanding  
if he wil be truly spiritual, he ought to  
renounce as well that which is farre  
off, as that which is neereſt vnto him,  
and to beware of no man more then  
of himſelfe. If thou perfectly over-  
come thy ſelfe, thou ſhalt with more  
eafe ſubdue the reſt. It is a glorious  
victory to triumph ouer our ſelves.  
For he that keepeth himſelfe ſubiect  
in ſuch ſort, that his ſenſuality be ſub-  
dued to reaſon, & reaſon in all things  
be obedient to me, he is truly a con-  
querour of himſelfe, and Lord of the  
world.

If thou deſire to mount vnto  
this height of perfection, thou muſt  
begin manfully, and ſet the axe to  
the root, that thou maye plucke vp  
& deſtroy thy hidden and diabolical  
inclination to thy ſelfe, and vnto all  
private & earthly good. Of this vice  
(that man too inordinately loveth  
himſelfe) almoſt all dependeth, what  
ſoeuer is wholly to be overcome  
which being once overcome & ſub-  
dued,

adued, there will presently ensue great  
peace and tranquillity. But for that  
lowly and your perfectly to dye vnto  
themselves, and to forsake themsel-  
ues wholly, therefore they remaine  
intangled in themselves, and cannot  
holified up in spirit aboue themsel-  
ues; but he that desireth to walke  
freely with god, it is necessary that he  
mortify all his inordinate affections,  
& not adhere vnto any creature by  
private love.

**Of the different motions of Nature,  
and Grace.**

CONCEIUE, marke diligently the mo-  
tions of thine owne nature, and  
my grace, for in very contrary and  
secreet manner these are moued, and  
can hardly be discerned, but by him  
that is spiritual & inwardly enlight-  
ened. All men desire that which is  
good, and pretend some good in all

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their words and deeds, and therefore vader pretence of good, many are deceaued. Nature is deceiptfull and seduceth, intangleth, and deceaueth many, and alwaies proposeth her selfe for her end; but grace walketh with great sincerity, and considereth theyv of euill, pretendeth not deceipts, and doth all things purely for God, in whome also she finally resteth.

2. Nature will not willingly dye, nor be kept in, nor overcome, nor be subject to any, nor be subdued: but Grace laboureth to mortify her selfe, resisteth sensuality, seeketh to be subject, is willing to be overcome, and wil not vse her owne liberty, she loueth to be kept vader discipline, & desireth not to rule any, but alwaies to liue and remaine wholly subiect vnto God, & for God is ready humbly to bow vnto all men. Nature striveth for her owne commodity, and considereth what profit she may reape by another: but grace considereth not what is profitable and commodious

gate

vnto herselfe, but rather what is profitable to many. Nature willingly receiveth honour and reuerence: but Grace faithfully attributeth all honour and glory vnto God.

3. Nature feareth shame and contempt, but grace reioyceth to suffer reproach for the name of Iesus. Nature loveth idleness, and bodily rest, but Grace cannot be idle, but willingly imbraceth labour. Nature seeketh to have those things that be curious and precious, abhorreth that which is meane and base: but grace delighteth in plaine & humble things, despiseth not counsell and meane, nor refuseth to wear that which is old & torne. Nature respecteth the things of this world, reioyceth at earthly gaine, sorroweth for losse, is moued with euery little iniurious word, but Grace thinketh on that, which is everlasting, and cleaueth not to that which fadeth with time; she is not troubled with losse, nor exasperated with iniuries, for that she hath placed her treasure and ioy in heaven,

N o

where

THE FOLLOWING

where nothing perisheth.

4. Nature is covetous, and doth more willingly receive than give, she loveth proper and private things, but grace is pitifull and liberall to all, avoydeth singularity, is content with a little, thinketh it happier to give, then to receive. Nature inclineth to creatures, yieldeth to her owne flesh, followeth vanities, & listeth in discourses; but grace draweth vnto God, and seeketh after vertues, renounceth creatures, flieth the world, hateth desires of the flesh, restraineth wandrings abroad, blusheth to be seene in publike. Nature is willing to have some outward comfort, wherein she may delight her senses, but grace seeketh comfort in God alone, & delighteth about all visible things in the highest good.

5. Nature worketh all for her owne gaine and profit, she can doe nothing freely, but for bestowed benefits: she hopeth to obtaine either that which is equal, or better, either praise or favour, & conceiveth to have

OF CHRIST TO LISA III.

her workes & gifts much esteemed:  
but grace seeketh no temporal thing,  
nor asketh any other reward for her  
deeds then God alone, nor desireth  
more of temporall necessities, then  
what may serue her for the obtay-  
ning of everlasting glory.

6. Nature reioyceth to haue  
many friends, and kinsfolkes, she  
glorieth of Noble birth and descent,  
pleaseth the powerfull, fauoreth v-  
pon the rich, applaudeth those that  
are like herselfe: but grace loueth her  
enemies, and is not puffed vp with  
multitude of friends, nor esteemeth  
place or birth, but where it is ioyned  
with greater vertue, she rather fauou-  
reth the poore, then the rich, hath  
more compassion of the innocent,  
then the powerfull, reioyceth in the  
simple, & respecteth not the deceipt-  
full, exhorteth euer the good to la-  
bour for the better gifts, and by ver-  
ue to resemble the sonne of God.  
Nature quickly complaineth of any  
want & trouble: grace constantly  
suffereth all kind of need.

7. Nature:



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7. Nature turneth all things to her selfe. Striveth and contendeth for her selfe: but grace reduceth all to God, from whence originally they proceed: she ascribeth no good to her selfe, neither doth she arrogantly presume of her selfe: she contendeth not, nor preferreth her opinion before others, but in every sense and vnderstanding submitteth her selfe vnto the eternall wisdom, and to the diuine iudgment. Nature coveteth to know secrets, and to heare newes, she will appeare abroad, and make proofe of many things by the experience of her owne senses, she desireth to be knowne, & to do those things, for which she may be praised and admired: but Grace careth not for hearing newes, nor to vnderstand curious matters, for that al this springeth from the ancient disorder of our corrupt nature, seing nothing that is new, is durable vpon earth. She teacheth therefore to restraine the senses, to avoid wayne pleasing and ostentation, humbly to hide those things

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**OF CHRIST. LIB. III. 107**

that are worthy of praise and admiration, and of every thing and every knowledge to seeke profitable fruite, and the praise and honour of God: she will not haue her selfe nor hers publickly praised, but desireth that God should be blessed in his gifts, who of meere charity bestoweth all things.

8. This grace is a supernaturall light, and a certaine speciall gift of God, and the proper marke of the elect, and pledge of euermlasting saluation, which lifteth vp a man from earthly basenes to loue things of heauen, & of a carnal maketh him a spirituall person. How much the more therefore nature is depressed and subdued, so much the greater grace is infused, & the inward man daily by new visitations more perfected, according to the Image of God.

**CHAP.**

CHAP. LV.

Of the corruption of Nature, & efficacy of diuine Grace.

**M**Y God, who of thy meere goodnes hast created me to thy Image and likenesse, grant me this grace which thou hast shewed to be so great, and so necessary to saluation, that I may overcome my wicked nature, which draweth me to Sinne, & to the losse of my soule: For I feele in my selfe the law of sin, contradicting the law of my mind, and leading me captiue, to obey sensuality in many things: neither can I resist the passions therof, vntill thy holy grace forcibly infused into my heart, do assist me.

2. Thy grace o Lord, & great grace is needfull, that nature may be overcome, which is euer prone to euill from her youth. For by Adam the first mā, it falling and being corrupted

rupted by sinne; the penalty which  
 haue hath descended upon all mankind,  
 so much soe, that nature it selfe  
 which by itselfe was created good; &  
 without defect in mee accepted  
 for vice, & for the infirmity of a cor-  
 rupted nature, for that the motion  
 thereof leueth it selfe, draweth to  
 euill and abiection things. For the little  
 force which remaineth, is like a cer-  
 taine sparkel, lying hidden in ash.  
 This is naturall reason it selfe, com-  
 pelled about with great darknesse,  
 still retaining power to discern  
 good and euill, and the difference be-  
 tweene true and false; although it be  
 unable to fulfill all that it apprehendeth,  
 and enjoyeth not now the full light  
 of truth, nor the former integrity of  
 her affections.

Hence it is, my God, that ac-  
 cording to thy law and commandments  
 I delight in thy law, knowing thy com-  
 mandments to be good, iust, and true,  
 reprobuing also all euill and sinne, and  
 do know that it is to be fled. But in  
 my flesh I serue the law of sin, while

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I rather obey sensuality then reason.  
Hence it is, that I have a will to do  
good, but know not how to per-  
forme it. For this cause I often pur-  
pose many good things, but for that  
I want grace to help my infirmity,  
for a light resistance I go back, and  
faint. I know the way of perfection,  
and see clearly enough what I ought  
to do, but pressed with the weight of  
mine owne corruption, I rise not up  
to it.

4. O Lord, how needfull is thy  
Grace for me, to begin any good  
worke, to go forward, and to accom-  
plish it. For without it I can do no-  
thing, but in thee I can do all things,  
when thy grace doth comfort me. O  
heavenly grace, without which our  
owne merits are nothing, and no  
gifts of nature are to be esteemed.  
Arts, riches, beauty, & strength, wit,  
or eloquence are of no worth with-  
thee, O Lord, without thy grace. For  
gifts of nature are common to good  
& euill, but the peculiar gift of the  
skit is grace and loue, wherewith be-

ing

ing marked; they are esteemed worthy of everlasting life. This grace so much excelleth, that neither the gift of prophecy, nor the working of miracles, nor any speculation, how high soever, is of any esteeme without it. Neither faith, nor hope, nor other vertues are acceptabie vnto thee without charity & grace.

39. O most blessed grace, that maketh the poore in spirit rich vwith vertues, and the rich in many blessings, humble in hart, come downe vnto me, replenish me in the morning with thy comfort, least my soule should faint with wearines, and wander away vwith driness of mind. I beseech thee Lord, that I may find grace in thy sight, for thy grace sufficeth, though other things that nature desireth be wanting. If I be tempted & vexed with many tribulations, I will not feare euils whilst thy Grace is with me: she is my strength, she giueth aduise and help, she is stronger then all enemies, and wiser then all the wise.

a. Thy

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6. Thy grace is the mistress  
of truth, the teacher of discipline, the  
light of the hart, the solace in afflic-  
tion: she driveth away sorrow, she  
expelleth feare, she is the nurse of con-  
fession, the bringer forth of reason.  
What am I without it, but a rotten  
peece of yewood, and an vprofitable  
stake only meet for the fire. Let the  
grace therefore, Lord, make me pray  
me, and follow me, and make me em-  
uer diligent in good works, through  
Iesus Christ thy Sonne. Amen.

That we ought to deny our selves, and  
imitate Christ, by the Crosse.

SINCE I looke how much thou  
canst get out of thy selfe, so much  
must thou enter into me. As to be  
void of all desire of externall things,  
maketh inward peace: so the forsak-  
ing of our selves toyneth vs inter-  
nally to God. I will have thee leave

OF CHRIST. LIB. VII. 109

the perfect leaving of thy selfe vnto  
my will, without contradiction and  
complaint. Follow me. I am the way,  
the truth, and the life. Without the  
way there is no going, without truth  
there is no knowledge, without life  
there is no living. I am the way which  
thou oughtest to follow, the truth  
which thou oughtest to trust, the life  
for which thou oughtest to hope. I  
am the way which cannot lead astray,  
the truth which cannot erre, the life  
which cannot end. I am a most  
true way, a supreme truth, a true  
life, a blessed life, an increased life.  
If thou remaine in me, thou shalt  
know the truth, & truth shall deli-  
uer thee, and thou shalt apprehend  
everlasting life.

10. If thou wilt enter into life,  
keep the commandements: if thou  
wilt know the truth, believe me.  
If thou wilt be perfect, sell all. If thou  
wilt be my disciple, deny thy selfe.  
If thou wilt possesse a blessed life,  
despise this present life. If thou  
wilt be exalted in heaven, humble  
thy



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thy self vpon earth. If thou wilt raige  
with me, beare the crosse vwith me.  
For only the seruants of the crosse  
find the vway of blisse and true light.

3. Lord Iesus, forasmuch as thy  
vway is narrow, strait and contempti-  
ble vnto the vworld, graunt me  
grace to imitate thee in suffering wil-  
lingly all worldly contempt. For the  
seruant is not greater then his Lord,  
nor the Disciple aboue his Maister.  
Let thy seruant be exercised in thy  
holy life, for there is the health and  
the true iactury of my soule: where-  
euer I read or heare besides, doth not  
recreate or delight me fully.

4. Sonne, nowv that thou  
knowest and hast read these things,  
happy shalt thou be, if thou fulfill  
them. He that hath my commande-  
ments and keepeth them, he it is that  
loueth me, and I will loue him, and  
will manifest my selfe vnto him, and  
vwill make him sit vwith me in the  
Kingdome of my Father. Lord Ie-  
sus, as thou hast said and promised,  
so giue me grace to deserue, that it  
be

be  
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be fulfilled. I haue receaued the Crosse, I haue receaued it from thy hand, & I will beare it, & beare it till death, as thou hast laid it vpon me, Truly the life of a good religious person is the crosse, & it is a sure guide to heauen. It is now begunne, it is not lawfull to go back, neither is it fit to leaue that which I haue vnderaken.

5. Let vs then take courage my brethren, & go forwards together. Iesus will be with vs, for Iesus sake we haue vnderaken this crosse: for the loue of Iesus let vs perseuere in the crosse. He will be our helper, who is our guide & forerunner. Behould our King goeth before vs, who also will fight for vs: let vs follow him cheerfully, let vs not be dismayed, but be ready to dye with courage in the battaile, & let vs not blemish our glory by flying from the Crosse.

CHAP.

# THE FOLLOWING

## CHAP. LVII.

That a man be not too much dejected,  
 when he falleth into some  
 aduersary wordes. **S**OME, patience and humility in  
 time of aduersity, are more plea-  
 sing to me; then much comfort and  
 deuotion in prosperity. Why art  
 thou grieved for euery little word  
 spoken and done against thee? Al-  
 though it had bene much more, thou  
 oughtest not to haue bene moued.  
 But now let it passe, it is not the first  
 that hath happened, nor any new  
 thing, neither shall it be the last, if  
 thou liue long. Thou art cheerefull  
 enough, as long as no aduersi-  
 ty occurreth. Thou canst giue good  
 counsaile also, and canst strengthen  
 others with thy words, but when  
 any tribulation suddainly knocketh  
 at thy doore, thou art destitute of  
 counsell, and voyd of force. See  
 therefore

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therefore thy great frailty, which thou often protest in every small occasion. It is notwithstanding permitted for thy good, when these & such like occasions befall thee.

2. Put it out of thy hart the best thou canst, and if it touch thee, yet let it not delect thee, nor trouble thee long: beare it at least patiently, if thou canst not ioyfully. Although thou be vnwilling to heare it and feelest in thy hart some motion of disdain, yet repress thy selfe, and suffer no inordinate word to passe out of thy mouth, which may be a scandall to the weake. The storme which now is raised, shall quickly be appeased, and inward griefe shall be asswaged by the returne of grace. I do yet liue, saith our Lord, and am ready to help thee, and to giue thee greater comfort then before, if thou put thy trust in me, and callest deuoutly vpon me.

3. Be more patient, and prepare thy selfe to greater suffering. All is not lost, if thou feele thy selfe often afflicted,

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distressed, or grievously tempted. Thou art a man, & not God: thou art flesh, not an Angell. How canst thou looke to continue ever in the same state of vertue, when an Angell in heaven hath fallen, & the first man in Paradise lost his standing? I am he that do give healthfull comfort to them that mourne, & do raise vp vnto my Godhead those that know their owne frailty.

4. Lord, blessed be thy sacred word, more sweet vnto my mouth then the hony, & the hony combe. What should I do in these my so great tribulations & anguish, vnlesse thou didst comfort me with thy holly, sweet, and heavenly speeches? What matter is it, how much, and what I suffer, so as I may at length attaine to the hauen of blisse? Grant me a good end, graunt me a happy passage out of this world. Be mindfull of me, my God, and direct me the straight and ready way to thy euerlasting Kingdome, Amen.

**CHAP.**

## CHAP. LVIII.

*Of not searching into high matters, &  
into the secret iudgements  
of God.*

**S**ONNE, beware thou dispute not of high matters, nor of the secret iudgements of God why this man is forsaken, and he assumed to so great grace: why also this man so much afflicted and he so greatly aduanced. These things exceed all humane power, neither can any reason or discourse of any man search out the iudgment of God. When the enemy therefore suggesteth these things vnto thee, or some enulous people demand them of thee, answer that of the Prophet: Thou art iust, o Lord, and thy iudgment is right. And againe: The iudgements of our Lord are true and iustified in themselves. My iudgments are to be feared, not to be discussed, for they are such as cannot

O 2

be

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be comprehended by the vnderstanding of man.

2. In like manner I aduise thee not to inquire, nor dispute of the merits of the Saints, which of them is holier then the other, and vvhich is greater in the Kingdome of heauen. These things oftentimes breed strife and vnprofitable contentions: they nourish also pride and vaioe glory, from whence do vsually spring enuy & dissensions, whilst one will needs foolishly haue this Saint preferred, & the other, another. To desire to know and search out such things, is to no purpose, but to displease the Saints, of whome they speake. For I am not the God of dissension, but of peace, which peace consisteth rather in true humility, then in exalting our selues.

3. Some are carried with zeale of affection, to loue these, or those most, but this loue is rather humane then diuine. I haue made all the Saints, and haue giuen them grace: I haue made the partakers of my glory,

ry. I know the merits of euery one, I haue preuented them in the benedictions of my sweetnes. I foreknew my beloued before the beginning of the world. I chose them out of the world, they chose not me first. I called them by grace, I drew them by mercy, I led them through sundry temptations. I haue sent them great inward comforts, I haue giuen them perseuerance, I haue crowned their patience.

4. I know the first and last: I embrace all with inestimable loue. I am to be praised in all my Saints: I am to be blessed aboue all things, & to be honoured in euery one, whom I haue thus gloriously exalted, and predestinated without any preceded merits of their ovyne. He therefore that contemneth one of the least of my Saints, honoureth not the greatest; for that I made both the lesse & the greater. And he that dispraiseth any of my Saints, dispraiseth also me; and all the rest in the Kingdome of heauen. All are one by the band of



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Charity, they thinke the same, they  
will the same, and are all knit toge-  
ther in one perfect band of loue.

5. But yet ( which is much more  
high ) they loue me more then them-  
selues, & more then their owne me-  
rits. For being rauished aboue them-  
selues, and drawne out of the affecti-  
on of themselves, they tend wholly  
vnto the loue of me, in which also  
they rest, enioying me with vnspea-  
kable glory. Nothing can put them  
backe, nothing presse them downe;  
for being full of euerlasting truth,  
they burne with the fire of vnquen-  
chable charity. Let therefore carnall  
and earthly men, that can affect no  
other but priuate ioyes, forbear to  
dispute of the state of Saints. They  
adde & take away according to their  
owne fancies, not as it pleaseth the  
euerlasting Truth.

6. There is in many great igno-  
rance, specially in those that be stenderly  
enlightned, and these can sel-  
dome loue any with perfect spiritual  
loue. They are alwaies much drawn  
by

by a naturall affection, and humane friendship to this man or to that, & according to the experience they haue of themselves in their earthly affections, so they frame an imagination of heavenly things. But there is an incomparable distance betweene the things, which the imperfect frame in their conceits, and those which illuminated persons do see by reuelation from above.

7. Beware therefore, my Sonne, that thou treat not curiously of these things, which exceed thy knowledge, but rather so apply thy endeauours, that thou maist at least haue the meanest place in the Kingdome of heauen. And if any one did know which of the Saints exceeded others in sanctity, or is esteemed great in the Kingdome of heauen, what would this knowledge auaille him, vnlesse he should thereby humble himselfe the more in my sight, and stirre vp his mind to praise my name with greater seruour. His labour is much more acceptable vnto God, that thinketh

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of the greatnes of his sinnes, and his want of vertues, and how farr off he is from the perfection of the Saints; then he that disputeth of their greatnes. It is better to pray to the Saints with devotion and teares, & to craue their glorious suffrages with an humble mind, then to search their secrets with vaine curiosity.

8. They are well, and right well contented, if men could content themselves and refraine from these vaine discourses. They glory not of their own merits, for they ascribe no good vnto themselves, but attribute all to me, who of my infinite charity haue bestowed my blessings vpon them. They are replenished with so great love of my Godhead; and so superaboundant ioy, that there is no glory: nor happines, that is, or can be wanting vnto them. All the Saints how much the higher they be in glory, so much the more humble they are in themselves, and neerer and neerer vnto me. And therefore thou hast it written, That they did cast their Crownes

Crownes before God and fell down  
vpon their face before the Lambe,  
and adored him that liueth for e-  
uer.

9. Many inquire who is greatest  
in the Kingdome of God, that know  
not whether they shall euer be num-  
bred there amongst the least. It is no  
small matter to be euen the least in  
heauen, where all are great: for that  
all there shall be called, and shalbe  
indeed the Sonnes of God. The least  
there shall be great among thou-  
sands, and the sinner of a hundred  
yeares shall die. For when the Dis-  
ciples asked who was the greater in  
the Kingdome of heauen, they recea-  
ued this answer: Vnlesse you be cō-  
uerted, & become as little children,  
you shal not enter into the Kingdom  
of heauen. Whosoever therefore shal  
humble himselfe as this little child,  
he is the greater in the Kingdome of  
heauen.

10. Woe be vnto them that  
disdaine to humble themselves wil-  
lingly with little childre. For the low

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gate of the Kingdome of heauen, will  
not giue them entrance. And woe  
be to the rich, that haue their com-  
forts heere, for whilst the poore en-  
ter into the Kingdome of God, they  
shall be wanting without. Reioyce  
you that be humble: and you that be  
poore be you glad, for yours is the  
Kingdome of God, if you walke ac-  
cording vnto truth.

CHAP. LIX.

*That all our hope and trust is to be  
fixed in God alone.*

**L**ORD, what trust haue I in this  
world? Or what is the greatest  
comfort, that all thinges vnder hea-  
uen do yield me? Is it not thou, my  
Lord God, whose mercies are with-  
out nūber? Where hath it bene wel  
with me without thee? Or whē could  
it be ill with me, whē thou wert pre-  
sent? I had rather be poore for thee,  
then rich vwithout thee. I rather  
choose

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choose to be a Pilgrime on earth with thee, then to possesse heauen without thee. Where thou art, there is heauen: and there is death and hell, where thou art not. Thou art my desire, and therefore it becometh me to send forth deep sighes from my hart, and crie and pray vnto thee. For I haue none to trust vnto, none that can help me in tyme of necessity, but thee alone, my God. Thou art my hope, & my trust; thou art my comforter, and most faithfull vnto me in all my distresses.

2. All men seeke their owne gaine, thou only seekest my saluation and my profit, and turnest all things to my good. Although thou permittest many temptations to assault me, & many aduersities to befall me, yet thou ordainest all this to my good & profit, who art wont to proue thy beloued seruants a thousand waies. In which prooue thou oughtest no lesse to be loued and praysed, then if thou didest replenish me with heauenly comforts.

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3. In thee therefore, my Lord God, I put my whole hope and refuge: in thee I place my tribulation and anguish; for I finde all to be weake and vnconstant, whatsoeuer I behould out of thee. For neither can many friends auaille, nor forcible helpers aid; nor wise counselours giue profitable answer, nor the bookes of the learned comfort, nor any wealth deliuer, nor any secret, or pleasant place defend, if thou thy selfe doest not assist, help, comfort, instruct, & keep vs.

4. For all things that seeme to be ordayned for the rest & solace of man, when thou art absent, are nothing, & do bring indeed no ioy, nor comfort at all. Thou therefore art the end of all that is good, the light of life, the depth of wisdō: & the most forcible comfort of thy seruants, is to trust in thee aboue all things. To thee therefore do I lift vp myne eyes: In thee my God, the Father of mercies, I put my whole trust. Bless & sanctify my soule with thy heavenly

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penly blessings, that it may be made  
thy holy habitation, & the seat of thy  
eternall glory: and that nothing may  
be found in the Temple of thy  
greatnes, that may offend the eyes of  
thy Maiesty. According to the great-  
nesse of thy goodnesse, and multitude  
of thy mercies, take pittie vpon me,  
and heare the prayer of thy poore  
seruant, who is farre exiled from  
thee in the land of the sheddow of  
death. Protect, & keep the soule of  
thy seruant, amidst so many dangers  
of this corruptible life, & by the as-  
sistance of thy grace, direct it in the  
way of peace, to the country of ever-  
lasting light. Amen.

*The end of the third  
Booke.*

OF



THE FOLLOWING




OF THE  
FOLLOWING  
OF CHRIST.

THE FOVRTH BOOKE.

*A deuout Exhortation vnto the blessed  
Sacrament.*

The voyce of Christ.

OME vnto me all yee  
that labour & are bur-  
dened, & I will refresh  
you, saith our Lord.  
The bread which I wil  
giue, is my flesh, for the life of the  
world,

OF CHRIST LIE. 111. 27  
world. Take yee and eate, this is my  
body that shall be delivered for you.  
Doe this for the commemoration of  
me. He that eateth my flesh, & drin-  
keth my bloud, remaineth in me, &  
I in him. The words which I haue  
spoken vnto you, are spirit & life.

CHAP. I.

*With how great reuerence Christ  
ought to be receaued.*

**T**HES E are thy words O Christ,  
euerslasting Truth, though not  
spoken all at one time, nor written in  
one and the selfe same place. Because  
therefore they are thine and true,  
they are all thankfully & faithfully to  
be receaued by me. They are thine,  
and thou hast spoken them, & they  
are mine also, because thou hast spo-  
ken them for my saluation. I wil-  
lingly receaue thē from thy mouth,  
that they may be the deeper imprin-  
ted in my hart. These doe our words  
so

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in full of (wonder and love, doth stir  
me up; but mine owne offences doe  
amaze me; & my impure conscience  
driveth me backe from the receaving  
of so great mysteries, The sweetnesse  
of thy words doth encourage me,  
but the multitude of my sinnes do  
opresse me.

2. Thou commaundest me to  
come confidently vnto thee, if I will  
haue part with thee: and to receaue  
the food of immortality, if I desire  
to obtaine euerlasting life and glory.  
Come, sayst thou, vnto me, all yee  
that labour and are burdened, and  
I will refresh you. O sweet & louely  
word in the eare of a sinner, that  
thou my Lord God shouldest inuite  
the poore and needy to receaue thy  
most blessed body. But who am I  
Lord, that I may presume to appro-  
ach vnto thee? behould the heauens  
cannot containe thee, and thou sayst  
Come ye all vnto me.

3. What meaneth this most pi-  
ous benignity, and so louing inuita-  
tions? How shall I dare to come, that  
know

know not any good in me, whereupon I may presume? How shall I bring thee into my house, that haue often offended thy most gracious countenance? The Angels and the Archangels honour thee, the Saints and iust men do feare thee, and thou saist, Come ye all vnto me. Vnlesse thou O Lord didst say it, who would belieue it to be true? And vnlesse thou didst commaund it, who would dare to come vnto thee? Behould Noah a iust man laboured a hundred yeares in the building of the Arke, that he might be saued with a few: and how can I in one houres space prepare my selfe to receaue with reuerence the maker of the world?

4. Moyses thy great seruant, & especiall friend, made an Arke of incorruptible wood, which also he couered with most pure gold, to put the Tables of the Law therein: and I a rotten creature, how shall I so lightly dare to receaue the maker of the Law, and the giuer of life? Salomon the wisest of the Kings of Israel, bestowed

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stowed seauen yeares in building a  
magnificent Temple, in praise of thy  
name, & celebrated the feast of the  
Dedication thereof eight daies togea-  
ther: he offered a thousand peaceable  
sacrifices, & set the Arke in the place  
prepared for it, with the sound of  
trumpets, and of ioy: and I the most  
vnhappy and poorest of men, how  
shall I bring thee into my house, that  
can scarce spend one halfe houre de-  
uoutly? and I would to God it were  
once almost one halfe houre, in wor-  
thy and due manner!

5. O my God, how much did  
they endeavour to please thee, and  
alas how little is that which I doe?  
How short time do I spend, when I  
prepare my selfe to receaue: I am sel-  
dome wholly recollected, very sel-  
dome altogether free from distra-  
ction; and yet surely no indecent  
thought should occurre in the pre-  
sence of thy Deity, nor any creature  
draw me vnto it: for I am not to  
harbour an Angell, but the Lord of  
Angels.

6. And

6. And yet there is great difference betweene the Arke & the Reliquetheroof, and thy most pure body with his vnspeakable vertues: betweene those legall sacrifices, figures of future things, and the true Sacrifice of thy body, the complement of all ancient Sacrifices. Why therefore do I not become more seruēt in thy venerable presence? Wherefore do I not prepare my self with greater care to receaue thy sacred gift, sith those holy ancient Patriarches, and Prophets, yea Kings also and Princes, with the whole people haue shewed so great zeale of deuotion to thy diuine service?

7. The most deuout King Dauid danned before the Arke of God with all his force, calling to mind the benefits bestowed in times past vpon his Forefathers. He made Instruments of sundry kinds, he published Psalmes, and appointed them to be sung with ioy: himselfe also oftentimes played vpon the harpe. Being inspired with the grace of the holy Ghost,

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Ghost, he taught the people of Israel to praise God with their whole hart, and with pleasant voyces every day to blesse & praise him. If so great deuotion was then vsed, and such memory of diuin praise before the Arke of the Testament, what reuerence & deuotion is now to be performed by me, and all Christian people in the presence of this Sacrament, in receiving the most precious body of Christ?

8. Many go to sundry places to visit the Reliques of Saints, & are astonished when they heare of their miraculous works: they behold the spacious buildings of their Churches, & kisse their sacred bones wrapped in silke and gould. And behold thou art heere present with me on the Altar, my God, the Holy of Holies, the maker of all things, & Lord of Angels. Oftentimes in those deuotions there is but curiosity of men and novelty of the beholders in the seeing of such sights, & little fruit of amendment is gotten thereby, especially where

where there is so vnconstant vvan-  
 dring without true contrition. But  
 heere in the Sacrament of the Altar,  
 thou art present, my Lord, God and  
 Man, Christ Iesus, where also plentie  
 full fruit of euerlasting saluation is  
 obtained, as often as thou art wor-  
 thily, and deuoutly receaued. No le-  
 uity, no curiosity, or sensuality dra-  
 weth vnto this, but firme faith, de-  
 uout hope, and sincere charity.

9. O God the inuisible Crea-  
 tour of the world, how wonderfully  
 doest thou deale with vs! how sweet-  
 ly and graciously doest thou dispose  
 of all things with thy elect, to whom  
 thou offerest thy selfe to be receaued  
 in the Sacrament! O this exceedeth  
 all vnderstanding of man: this chief-  
 ly draweth the harts of the deuout,  
 and inflameth their desire. For thy  
 true faithfull seruants that dispose  
 their whole life to amendment, by  
 this most worthy Sacrament, often-  
 times receaue great grace of deuo-  
 tion and loue of vertue.

10. O admirable & hidden grace  
 of



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of this Sacrament, which only the faithfull of Christ do know : but the vnfaithfull, & such as are slaues vnto sin, cannot conceaue nor feele. In this Sacrament spirituall grace is giuen, & lost vertue is restored in the soule: & beauty disfigured by sinne returneth againe. This grace is sometimes so great, that with the fulnesse of deuotion, which is here giuen, not onely the mind, but the weake body also feeleth great increase of strength.

11. Our coldness & negligence surely is much to be bewailed & pitied, that we are not drawn with greater affection to receaue Christ, in whom all the hope & merit of those that are to be saued doth consist. For he is our sanctification and redemption: he is the comfort of passengers, and the euerlasting frui. iō of Saints. It is much therefore to be lamented that many do so little consider this comfortable mystery, which reioycest heauē, & perseuereth the whole world. O blindnes and hardnes of mans hart, that doth not more deeply

ply weigh the greatnes of so vnspcakable a gift, but rather comes by the daily vse therof, to regard it little or nothing.

12. For if this most holy Sacrament should be celebrated, in one place only, and consecrated by one only Priest in the world: with how great desire doest thou thinke would men be affected to that place: and what esteeme would they haue of such a Priest of Almighty God, by whome they might enjoy the consolation of these diuine mysteries? but now there are many Priests, & Christ is offered vp in many places, that so the grace & loue of God to man may appeare so much the greater, how much the more this sacred Communion is common through the world. Thaks be vnto thee, good Iesu, euerlasting Pastour of our souls, that hast vouchsafed to refresh vs poore & banished men, with thy precious Body & Bloud, & to inuite vs to the receauing of these mysteries with the words of thy owne mouth, saying:  
Come

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Come vnto me all ye that labour &  
are burdened, & I will refresh you.

## CHAP. II.

That great goodnesse and charity of  
God is bestowed vpon man, in  
this Sacrament.

### The voice of the Disciple.

**P**RESVMING of thy goodnesse &  
great mercy, o Lord, being sicke,  
I approach vnto my Sauour, hungry  
and thirsty to the fountaine of life,  
needy to the King of heauē, a seruāt  
vnto my Lord, a creature to my Crea-  
tor, desolate to my mercifull comfort-  
er. But whence is this to me, that  
thou vouchsafest to come vnto me?  
Who am I that thou shouldest giue  
thy selfe vnto me? How dare a sinner  
presume to appeare before thee? And  
thou, how dost thou vouchsafe to  
come vnto a sinner? Thou knowest  
thy seruāt, and seest that he hath no  
good

good thing in him, for which thou  
 shouldest bestow this benefit vpon  
 him. I cōfesse therefore my vnworthi-  
 nesse, and I acknowledge thy good-  
 nesse: I praise thy mercy, and giue  
 thee thanks for this thy vnspcakable  
 charity. For thou doest this for thine  
 owne goodnesse, not for any merits  
 of mine, to the end that thy good-  
 nesse may be better known vnto me,  
 thy charity more aboundāly shew-  
 ed, and thy humility more highly  
 cōmended. Since therefore it is thy  
 pleasure, and hast commanded that  
 it should be so, this thy bounty is al-  
 so pleasing to me, and do with that  
 my offences may be no hinderance.

2. O most sweet & bountifull  
 Iesu, how great reuerence & thanks,  
 with perpetual praise is due vnto thee  
 for the receauing of thy sacred body,  
 whose worth and dignity no man is  
 able to express: I But what shall I  
 thinke of at this time, now that I am  
 to receaue this diuine Sacrament, &  
 to approach vnto my Lord, to whom  
 I am not able to giue due reuerence,

P

and

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and yet I desire to receaue him deuoutly: What can I think better, and more profit-able, then to humble my selfe wholly before thee, and to exalt thy infinite goodnesse aboue me: I praise thee my God, & will exalt thee for euer: and I do despise, and submit my selfe vnto thee, euen into the depth of my vnworthinesse.

3. Behould thou art the Holy of Holies, and I the skum of sinners! behold thou bowest thy selfe downe vnto me, who am not worthy so much as to looke vp vnto thee! Behould thou comcest vnto me: it is thy will to be with me, thou inuitest me to thy banquet. Thou wilt giue me the food of heauen, and bread of Angels to eate, which is no other truly then thy selfe, the liuely bread, that descendest from heauen, & giuest life vnto the world.

4. Behould from whence this loue proceedeth: what kind of fauour and benignity is this which shineth vpon vs! What thanks and praises

are

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are due vnto thee for these benefits;  
O how good and profitable was thy  
counsell, when thou ordainedst it!  
How sweet & pleasant the banquet  
when thou gauest thy selfe to be our  
food! How wonderfull thy worke, O  
Lord, how powerfull thy vertue,  
how vnspeakable thy truth! For  
thou saidst the word, and all things  
were made; & this was done which  
thou commandest.

5. A thing of great admiration;  
and worthy of faith, and surpassing  
the vnderstanding of man, that thou,  
my Lord God, true God and Man,  
shouldest be wholly cōteyned vnder  
a small forme of bread & wine, and  
shouldest be eaten by the receauers  
without being consumed; Thou who  
art the Lord of all things, and standest  
in need of none, hast pleased to  
dwell in vs by meanes of this thy Sa-  
crament: preserve my heart and bo-  
dy vnspotted, that with a cheerfull  
and pure conscience I may often ce-  
lebrate thy mysteries, and receaue  
the to my everlasting health, which

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thou hast chiefly ordained & instituted for thy honour, and perpetuall memory.

6. Reioyce my soule, and giue thanks vnto God for so noble a gift, and singular comfort left vnto thee in this vale of teares. For as often as thou callest to mind this mystery, & receauest the body of Christ: so oft dost thou worke the worke of thy redemption, & art made partaker of the merits of Christ. For the charity of Christ is neuer diminished, & the greatnesse of his mercy is neuer lessened. Therefore thou oughtest alwaies to dispose thy selfe herunto by a fresh renewing of thy mind, and to weigh with attentiuē consideration this great mystery of thy saluation. So great, new, & ioyfull it ought to seeme vnto thee, when thou sayest, or hearest Masse, as if the same day Christ first descending into the wombe of the Virgin, were become man; or hanging on the crosse, did suffer & dye for the saluation of mankind.

CHAP.

## CHAP. III.

*That it is profitable to commu-  
nicate often.*

**B**EHOLD, O Lord, I come vnto thee, that I may be comforted in thy gift, & be delighted in thy holy banquet, which thou, O Lord, hast prepared in thy sweetnesse, for the poore. Behold in thee is all whatsoeuer I can, or ought to desire: thou art my health, and my redemption, my hope, and my strength, my honour, and my glory. Make ioyfull therefore this day, the soule of thy seruant, for that I haue lifed it vp to thee my sweet Iesus. I desire to receaue thee now with deuotion, and reuerence. I do long to bring thee into my house, that vvith Zachæus I may deserue to be blessed by thee, & numbred amongst the childe of Abraham. My soule thirsteth to receaue thy body, my hart desireth to be v-



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nited with thee.

2. Give thy selfe to me, and it  
sufficeth. For besides thee no com-  
fort is available. I cannot be without  
thee, nor live without thy visitation.  
And therefore I must often come vn-  
to thee, and receave thee as the only  
remedy of my health, least perhaps  
I faint in the way, if I be deprived of  
thy heavenly food. For so, most  
mercifull Iesus, thou once didst say,  
preaching to the people, and curing  
sundry diseases: I will not send them  
home fasting, least they faint in the  
way. Deale thou therefore in like mā-  
ner now with me, who hast vouch-  
safed to leaue thy selfe in the Sacra-  
ment for the comfort of the faithfull.  
For thou art the sweet refection of the  
soule, and he that eateth thee wor-  
thily, shall be partaker, and heire of  
everlasting glory. It is necessary for  
me, that do so often fall and sinne, so  
quickly wax dull and faint, that by  
often prayers & confession, & recea-  
ving of thy sacred body, I renew,  
cleanse, and inflame my selfe, least  
per-

perhaps by long abstayning I fall from my holy purpose.

3. For man is prone vnto euill from his youth, and vnlesse this diuine remedy help him, he quickly slideth to worfe. This holy Communion therfore draweth back from euill, and comforteth in good. For if I be now so often slack and negligent when I communicate, or say Masse, what would become of me, if I receaued not this remedy, & sought not after so great a help? Though euery day I be not fit, nor well prepared to say Masse, I will endeauour notwithstanding at conuenient times to receaue the diuine mysteries, and make my selfe partaker of so great a grace. For this is the only chiefe comfort of a faithfull soule, whilst she wandereth from thee in this mortall body, that being mindful of her God, she often receaue her Beloued with a deuout mind.

4. O wonderfull benignity of thy mercy towards vs, that thou, Lord God, the Creatour & giuer of  
 P 4 life

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life to all spirits, doest vouchsafe to come vnto a poore soule, & with thy whole Godhead & Humanity to replenish her hunger. O happy mind & blessed soule, that deserueth to receaue thee her Lord God, with deuout affection, & in receauing of thee to be filled with spirituall ioy! O how great a Lord doth she intertain! How beloued a ghest doth she harbour! how pleasant a companion doth she receaue! how faithfull a friend doth she accept! how beautifull and noble a spouse doth she imbrace! she imbraceeth him who is to be loued aboue al that is beloued, & aboue all things that may be desired. Let heauen and earth and all their beauty be silent in thy presence. For what beauty and praise fouer they haue, it is receaued from thy bounty, & shal not equal the beauty of thy name, of whose wisdom there is no end.

CHAP.

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CHAP. IIII.

*That many benefits are bestowed  
vpon them that communi-  
cate deuoutly,*

*The voice of the Disciple.*

**M**Y Lord God, prevent thy ser-  
uā: in the blessings of thy sweet  
nesse, that I may deserue to approach  
worthily and deuoutly to thy holy  
Sacrament: stirre vp my hart vnto  
thee, and deliuer me from all heauie-  
nes and slouth: visit me with thy cō-  
fort, that I may tast in spirit thy sweet  
nesse, which plentifully lyeth hid in  
this Sacrament, as a fountaine. Give  
light also to my eyes to behold so  
great a mystery, & strēgthē me to be-  
lieue it with vndoubted faith For it is  
thy worke, & not mā's power, thy sa-  
cred institutiō, not mans inuention.  
For no man is of himselfe able to cō-  
prehend & vnderstand these things,  
which surpasse the vnderstanding e-

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men of Angels. What therefore shall I vnworthy sinner, dust and ashes, be able to search and comprehend of so high and sacred a mystery?

2. O Lord in sincerity of hart, with a good and firme faith, and at thy commaundement, I come vnto thee with hope and reuerence, and do verily belieue, that thou art heere present in the Sacrament, God and Man. Thy holy pleasure is, that I receaue thee, & by charity do vnite my self vnto thee. Wherefore I do recourse vnto thy Clemēcy, & do craue speciall grace, that I may wholly melt in thee, and abound with loue, and heerafter neuer admit any externall comfort. For this most high & worthy Sacrament is the health of the soule and body, the remedy of all spirituall sicknes: by it my vices are cured, my passions bridled, temptations ouercome or weakned, greater grace infused, vertue increased, faith confirmed, hope strengthened, and charity inflamed and enlarged.

3. For thou hast bestowed, and still

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still oftentimes dost bestow many benefits in this Sacrament vpon thy beloued that receaue it deuouly, my God the Protector of my soule, the strengthener of humane frailty, and the giuer of al inward cōfort. Thou impartest vnto them much comfort against sundry tribulations, and liuest them vp from the depth of their owne basenes, to the hope of thy protection, and dost inwardly refresh and illustrate them with a certaine new grace, in such sort, that they who before Communion felt themselves heavy and indisposed, afterwards being strengthened with heavenly meate and drinke, do find in themselves a great change to the better: Which thou dost so dispose to thy elect, that they may truly acknowledge, and patiently proue, how great their owne infirmity is, & what benefit and grace they receaue from thee. For they of themselves are cold, dull, and vndeuous: but by thee they are made seruent, quicke, & full of deuotion. For who is there, that

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approaching humbly vnto the Fountaine of sweetnesse, doth not carry away from thence at least some little sweetnesse? Or who standing by a great fire, receaueth not some small heate therby? Thou art a fountaine alwaies full & overflowing, a fire ever burning & neuer decaying.

4. Wherefore if I cannot draw at the full out of this fountaine, nor drinke my fill, I will notwithstanding set my lips to the mouth of this heavenly conduite, that I may draw from thence at least some small drop to refresh my thirst, to the end I wither not wholly away & perish. And though I be not altogether celestially, nor so inflamed as the Cherubims & Seraphims, notwithstanding I will endeauour to apply my selfe to deuotion, & dispose my hart to obtaine some small sparke of diuine fire by humble receauing of this life-giuing Sacrament. And whatsoeuer is hereunto wanting in me, good Iesu, most blessed Saviour, do thou supply for me, most benigne & gracious Lord,

who

who hast vouchsafed to call vs vnto thee, saying: Come vnto me all yee that labour & are burdened, & I wil refresh you.

5. I labour in the sweate of my browes, I am vexed with griefe of hart, I am burdened with sins, I am troubled with temptations, I am intangled & oppressed with many euill passions, & there is none to help me, none to deliuer & saue me, but thou, O Lord, my Saviour, to whome I commit my selfe, & all mine, that thou maist keep me, & bring me to life euerlasting. Receaue me to the honour and glory of thy name, who hast prepared thy Body & Bloud to be my meat & my drinke. Graunt, Lord God, my Saviour, that by frequenting thy mysteries, my zeale & deuotion may increase.

CHAP.



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CHAP. V.

*Of the dignity of this Sacrament, and  
Priestly function.*

*The voyce of the Disciple.*

**I**F thou hadst angelicall purity, and  
the sanctity of S. Iohn Baptist, thou  
wert not worthy to receaue, nor handle  
this Sacrament. For it is not within  
the compassse of the desires of men,  
that man should consecrate & handle  
the Sacrament of Christ, and receaue  
for food the bread of Angels. A great  
mystery, and great is the dignity of  
Priests, to whome is graunted that  
which is not permitted to the Angels.  
For Priests only instituted in the  
Church, haue power to celebrate, &  
consecrate the body of Christ. The  
Priest is the Minister of God, vsing  
the wordes of God, by Gods com-  
maundement, and appointment; but  
God is there the principall actour, &  
inuisible

inuisible worker, to whome is subiect all that he pleaseth, and all that he commaundeth, doth obey.

2. Thou oughtest therefore to giue more credit to God Almighty in this most excel'ēt Sacrament, then to thine owne sēse, or to any v'isibie signe. And therefore thou art to come vnto this Myſtery with feare and reuerence. Consider attentiuely with thy ſelfe, what that is, wherof the Ministry is deliuered vnto thee by the imposition of hands of the Biſhop. Behold thou art made a Priest, & consecrated to say Maſſe: ſee now that in due time thou offer Sacrifice vnto God faithfully & deuoutly. and carry thy ſelfe ſo, as thou maiſt be without reproofe. Thou haſt not lightned thy burthen, but art now bound with a ſtraiter band of diſcipline, and art obliged to a more perfect degree of ſanctity. A Priest ought to be adorned with all kind of vertue, & to giue exāple of good life to others. His conuerſation ſhould not be according to the ordinary and common

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mon proceedings of men, but like to the Angels in heauen, or to perfect men on earth.

3. A Priest clothed in sacred garments is the Vicegerēt of Christ, to pray humbly, and with a prostrate mind vnto God for himselfe & the whole people. He hath before, & behind the signe of the Crosse of our Lord, to the end he may euer remember the Passion of Christ: he beareth the Crosse before him in the Vestement, that he may diligētly behould the foot-steps of Christ, and seruenly endeauour to follow them. He is behind marked with the crosse, that he may patiētly suffer for God whatsoever aduersities shall be layd vpon him by others. He beareth the crosse before, that he may lament his owne finnes: & the same he hath also behind, that he may with a compassionate hart bewaile the offences of others, & know that he is placed as a mediator betweene God and the sinner. Neither ought he to cease from praier and holy oblation, till he deserue

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serue to obtaine grace and mercy.  
When a Priest doth celebrate, he hon-  
noureth God, reioyceth the Angels,  
edifieth the Church, helpeth the li-  
uing, giueth rest to the dead & ma-  
keth himselfe partaker of all good  
deeds.

## CHAP. VI.

*An Interrogation of the exercise  
before Communion.*

### The voice of the Disciple.

WHEN I weigh thy greatnesse,  
O Lord, and my vnworthi-  
nesse, I tremble, and am confound-  
ed in my selfe. For if I come not  
vnto thee, I fly from life: & if I vn-  
worthily intrude my selfe. I incurre  
thy displeasure. What therefore shall  
I do my God, my helper, and my  
counsellour in necessity?

1. Teach me the right way, ap-  
point

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point me some brief exercise suitable  
to this holy mystery of sacred Com-  
munion. For it is good for me to  
know, how I should reuerently and  
deuoutly prepare my hart vnto thee,  
for the profitable receauing of thy  
Sacrament, or for the celebrauing  
of so great & diuine a Sacrifice.

CHAP. VII.

*Of the discussing of our owne  
conscience, & purpose of  
amendment.*

The voyce of the Beloued.

**A**BOVE all things, the Priest of  
God ought to come to celebrate,  
handle, and receaue this Sacrament  
with great humility of hart, and low-  
ly reuerence, with a full faith, and a  
Godly desire of the honour of the di-  
uine Maiesty. Examine diligently  
thy conscience, and to thy power,  
purge

purge and cleanse it with true contrition, and humble confession: so as there may be nothing in thee, that may be burdensome vnto thee, or that may breed in thee remorse of conscience, & hinder thy free access to these heavenly mysteries. Repent thee of all thy sinnes in generall, and in particular bewaile thy daily offences. And if thou hast time, confesse vnto God in the secret of thy hart, all the miseries of thy disordered passions.

2. Lament and grieve, that thou art yet so subiect to sensuality, and so addicted to the world, so vn-mortified in thy passions, so full of the motions of concupiscence, so vn-watchfull ouer thy outward senses, so often intangled with many vaine fantasies, so vehemently inclined to outward things, so negligent in the interiour, so prone to laughter and immodesty, so hard to teares & compunction, so prompt to ease & pleasures of the flesh, so dull to austeritie & seruour, so curious to heare newes & see vaine sights, so slacke to imbrace

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brace that which tends to thine own  
humiliation and contempt, so coue-  
tous of aboundance, so niggardly in  
giuing, so fast in keeping, so inconfi-  
derate in speech, so vnbridled to si-  
lence, so loose in manners, so outra-  
gious in deedes, so greedy to meate,  
so deafe to the word of God, so ha-  
sty to rest, so slow to labour, so watch-  
full to tales, so drowsy to watch in  
the seruice of God, so hasty to the  
end therof, so inconstant in attentio-  
on, so negligent in saying thy office,  
so vndeuous in saying Masse, so dry  
in receauing, so quickly distracted,  
so seldome wholly recollected, so sud-  
dainly moued to anger, so apt to take  
displeasure against another, so prone  
to iudge, so seuerer to reprehend, so  
ioyfull in prosperity, so weake in ad-  
uersity, so often purposing much  
good, and performing little.

3. These & other thy defects con-  
fessed, & bewailed with sorrow, and  
great dislike of thine owne infirmity,  
mak a firme purpose alwaies to amend  
thy self, & to go forwards in vertue.

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Then with full resignation, & with thy whole wil offer thy self vp to the the honour of my name, a perpetuall sacrifice in the altar of thy hart, faithfully committing thy body & soule vnto me, that thou maist so also deserue to come worthily to offer sacrifice vnto God, and to receaue profitably the Sacrament of my body.

4. For there is no oblation more worthy, nor satisfaction greater, for the washing away of sinnes, then, to offer vp our selues vnto God purely and wholly with the oblation of the Body of Christ in the Masse, and in Communion. And when a man shall haue done what lieth in him, & shall be truly penitent, as I liue, saith our Lord, who will not the death of a sinner, but rather that he be conuerted & liue, I will not remember his sinns any more, but they shall be all forgiuen him, & fully pardoned.



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CHAP. VIII.

*Of the oblation of Christ on the Crosse,  
& resignation of our selues.*

The voice of the Beloued.

**A**S I willingly offered vp my selfe  
vnto God my Father, with my  
hands stretched forth on the Crosse,  
and my body naked for thy sinnes,  
so that nothing remained in me that  
was not turned into a sacrifice, for  
the appeasing of the diuine wrath: so  
oughtest thou also to offer vp thy  
selfe willingly vnto me daily in the  
Masse, as a pure and holy oblation,  
with thy whole force and desire, in  
as hartly a manner as thou canst. What  
do I require of thee more, then that  
thou resigne thy selfe wholly vnto  
me? Whatsoeuer thou giuest besides  
thy self, is of little accōpt in my sight,  
for I seeke not thy gift, but thee.

2. As it would not suffice thee

to haue all things whatsoever besides me, so neither can it please me whatsoever thou giuest, if thou offerest not vp thy selfe. Offer thy selfe vnto me, and giue thy selfe, all that thou art for God, and thy offering shall be gratefull. Behould I offered vp my selfe wholly vnto my Father for thee, and gaue my whole body, & blood for thy food, that I might be wholly thine, and thou remaine mine. But if thou abidest in thy selfe, and dost not offer thy selfe vp freely vnto my will; thy oblation is not entiere, neither shall the vnion betweene vs be perfect. Therefore a free offering vp of thy selfe into the hands of God, ought to go before all thy actions, if thou wilt obtaine freedom and grace. For this cause so few become inwardly illuminated, and enjoy true liberty of hart, for that they do not resolue wholly to deny themselves. My saying is vndoubtedly true, Vlesse one forsake all, he cannot be my Disciple. If thou therefore wish to be mine, offer vp  
thy

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thy selfe vnto me with thy whole  
desires.

CHAP. IX.

*That we ought to offer vp our selues, &  
all that is ours vnto God, and  
to pray for all.*

The voice of the Disciple.

**T**HINE, O Lord, are all things  
that are in heauen, and in earth. I  
desire to offer vp my selfe vnto thee,  
as a free oblation, and to remaine al-  
waies thine. O Lord, in sincerity of  
my hart, I offer my selfe vnto thee  
this day, in sacrifice of perpetuall  
praise, to be thy seruant for euer. Re-  
ceauie me with this holy oblation of  
thy precious body, which in the pre-  
sence of the Angells inuisibly atten-  
ding heere vpon thee, I offer vp this  
day vnto thee, that it may be to the  
health of my soule, and the saluation  
of

of all thy people.

2. I offer vnto thee, O Lord, all my sinnes & offences, which I haue committed in the sight of thee, & of thy holy Angels, from the day wherein I first could sinne, to this houre, vpon thy holy altar: that thou maist consume & burne them all with the fire of thy charity, and wash out all the staines of my sinnes, and cleanse my conscience from all offence, and restore to me againe thy grace, which I lost by sinne, forgiuing me all my offences, and receauing me mercifully in the kisse of peace.

3. What can I do for my sinns, but humbly confesse & bewaile the, and intreat alwaies for mercy without intermission? I beseech thee, heare me in thy abundant mercy, whē I stand before thee my God. All my sinnes are very displeasing vnto me. I will neuer commit them any more, but I am sory, and will be sory for them as long as I liue, and am ready to do pennance, and to satisfy for them to the vitermost of my po-

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wer. Forgiue me, o God, forgiue me my sinnes for thy holy names sake: saue my soule which thou hast redeemed with thy precious Bloud, Behould I commit my selfe vnto thy mercy, I resigne my selfe ouer into thy hands. Do with me according to thy goodnesse, not according to my wickednes, and manyfold iniquity.

4. I offer vp also vnto thee all whatsoeuer is good in me, although it be very little and imperfect, that thou maist amend & sanctify it, that thou maist make it gratefull & acceptable vnto thee, and alwaies perfect more and more that which thou hast begun, and bring me also, who am the stouthfull & vnprofitable creature, to a good and blessed end.

5. I offer vp also vnto thee all the Godly desires of deuout persons, the necessities of my parents and friends my brethren & sisters, & of all those that are deere vnto me, & that haue done good either to my selfe or to others for thy loue, and that haue desired me to say Masse, & pray for the,

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and all others, whether they be yet  
 alieue, or already dead: that they all  
 may receaue the help of thy grace &  
 comfort, protection from dangers,  
 deliuey from paine, and being freed  
 from all euills, may ioyfully giue  
 worthy thanks to thee.

6. I offer vp also vnto thee my  
 prayers, and sacrifices, especially for  
 them who haue in any thing wron-  
 ged, grieued, or slandered me, or  
 haue done me any damage or displea-  
 sure, & for those also, whome I haue  
 at any tyme grieued, troubled, and  
 scandalized by words, or deeds, wite-  
 tingly, or at vnawares: that it may  
 please thee to forgive vs al our sinnes  
 and offences, one against the other.  
 Take, O Lord, from our hart all  
 iealously, and indignation, wrath, &  
 contention, & whatsoever may hurt  
 Charity, & weaken brotherly loue.  
 Haue mercy, O Lord, haue mercy on  
 those, that craue thy mercy: giue  
 grace vnto them, that stand in need  
 thereof, and graunt that we may be  
 worthy to enioy thy grace, and

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attaine to life everlasting, Amen.

CHAP. X.

*That the holy Communion is not  
lightly to be forborne.*

The voice of the Beloued.

**T**HOU oughtest often to haue re-  
course to the Fountaine of grace,  
& of diuine mercy, to the Fountaine  
of goodnesse, and of all piety, that  
thou maist be cured of thy sinnes &  
passions, & deserue to be made more  
strong and vigilant against all temp-  
tations and deceits of the Diuell:  
The enemy knowing the greatest  
profit, and remedy to consist in the  
holy Communion, endeauoureth by  
all meanes & occasions to withdraw  
and hinder faithfull & deuout per-  
sons from it.

2. Some when they purpose to  
receaue the sacred Communion, suf-  
fer greatest assaults of the Diuell. For  
that

that wicked spirit (as is written in Job) commeth amongst the Sonnes of God, to trouble them with his accustomed malice & impiety, by to make them more fearful & perplexed, that so he may diminish their affliction, or by subtile assaults, take away their faith, to the end they may either altogether abstaine from this diuine food, or at least come vnto it with less deuotion. But there is no need to be taken of his frauds and malicious suggestions, be they neuer so filthy and hideous, but all is to be turned back vpon his owne head. We ought to contemne and scorne him miserable wretch, and not to omit the sacred communion for his assaults, & the troubles which he raiseth.

113. Oftentimes also an excessive care for the obtaining of deuotion, & a certaine anxiety for the making of our Confession hindreth vs. Follow in these occasions the counsell of the wise, and put away all anxiety & scruple, for it hindreth the grace of God, and overthroweth deuotion.



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Omit not for euer small vexation of the mind which happeneth, to release this holy Sacrament, but go presently to confession, and willingly forgive others, what former offences they haue done against thee: and if thou hast offended any, humbly craue pardon, and God will willingly forgive thee.

4. What auaieth it to delay confession, and to defer receauing? Purge thy selfe with speed, spit out the venome presently, make hast to take a remedy, and thou shalt find it better, then if thou deferredst it long. If thou omittest it to day for this cause, perhaps to morrow some greater will fall out, and so thou maist be hindered a long time from these diuine mysteries, and become more vnfit. Scirre vp thy selfe, & shake off all heauinesse and slouth, with the greatest force and speed thou canst. For it profiteth nothing to continue long in disquietnes and trouble of mind, and for daily occurring impediments to withdraw thy selfe from the

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the Sacraments. Yea it hurteth very much to defer Communion long, for it is wont to breed a great & dangerous dulnesse. Alas, some cold and dissolute people, do willingly delay their confession, & do therefore defer the sacred Communion, least they should be bound to greater watch over themselves,

6. Oh how little charity & weak deuotion haue they that so easily omit the receauing of these holy mysteries! How happy is he and grateful to God, who ordereth so his life, and keepeth his conscience in such purity, that he may be ready and fit to communicate euery day if it were conuenient & might be done without note. If any one sometimes abstayne of humilitie, or by reason of some lawfull impedimēt, he is to be commended for the reuerēce which therein he sheweth. But if it proceedeth of coldnesse, he must stir himselfe vp, & do what lieth in him & God will prosper his desire, for the good will he hath to do it, which God

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doth chiefly respect,

6. And when any lawfull hindrance doth happen, he must alwaies haue yet a good will, & louing desire to communicate, and so shall he not loose the fruit of the Sacrament, For a deuout person may euery day and houre profitably & without let, receaue Christ spiritually: and yet on certaine daies, & at time appointed he ought to receaue Sacramentally with a reuered desire to the body of his redeemer, and rather seeke the honour and glory of God, then his owne comfort. For he cōmunicateth mystically & is inuiscibly fed, as oftē as he deuoutly calleth to mind the mystery of the Incarnation, and the Passion of Christ, & is inflamed with his loue.

7. He that prepareth not himselfe, but whē a feast draweth neere. and when custome compelleth him therunto, shall often be vnprepared. Blessed is he that off-reth himself vp as an Holocaust & burnt offering to our Lord, as often as he doth celebrate

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brate or communicate. Be not too  
 long nor too short in saying Masse, but  
 keep the accustomed manner of those  
 with whom thou livest. Thou ought-  
 est not to be tedious & troublesome  
 to others, but to oblige the com-  
 mon course according to the appoint-  
 ment of thy Superiours: and rather  
 frame thy selfe to the profit of others,  
 then to thine owne deuotion or desire.

## CHAP. XI.

*That the Body of Christ, and the holy  
 Scriptures, are most necessary  
 vnto a faithfull soule.*

## The voyce of the Disciple.

**O** MOST sweet Lord Iesu, how  
 great is the delight of a deuout  
 soule that feasteth with thee in thy  
 banquet, where there is no other  
 meate offered to be eaten, but thy  
 selfe her only beloued, & most to be  
 desired aboue all the desires of her.

Q. 5.

hart,

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hart. And verily it would be a great  
comfort vnto me, to powre out teares  
from the bottome of my hart in thy  
presence, & with deuout Magdalen  
to wash thy feet with the teares of  
mine eyes. But where is this deuoti-  
on? Where is so plentifull shedding  
of holy teares? Surely in the sight of  
thee and thy holy Angels, my whole  
hart should be inflamed and dissolue  
into teares for ioy. For I enioy thee  
in the Sacrament really present, al-  
though hidde vnder another forme.

2. For to behould thee in thine  
owne diuine brightnesse, mine eyes  
would not be able to endure it; nei-  
ther could the whole world stand in  
the clearnesse of the glory of thy Ma-  
iesty. Thou therefore prouidest for  
my weaknesse in that thou couerest  
thy selfe vnder the Sacrament. I do  
really enioy and adore him, whome  
the Angels adore in heauen, but I, as  
yet for the time, in faith, they in his  
proper forme, & without shadow.  
I ought to be contēt with the light  
of true faith, and to walke therein,  
vntill

untill the day of euerlasting brightnesse breake forth, & the shaddowes of figures passe away. But when that shall come which is perfect, the vse of Sacraments shall cease. For the blessed in heavenly glory need not the remedy of Sacraments, who reioyce without end in the presence of God, behoulding his glory face to face, & being trāsformed by his brightnesse into the brightnesse of the incomprehensible Deity, they tast the word of God made flesh, as he was from the beginning, & as he remaineth for euer.

3. Whilst I remember these thy wonderfull works, all spiritual comfort whatsoever becometh very tedious vnto me: for that as long as I behould not my Lord openly in his glory, make no accompt of whatsoever I see or hear in this life. Thou art my witnes, O God, that nothing can cōfort me, no creature giue me rest, but thou my God, whome I desire to behould euerlastingly. But this is not possible whilst I remaine

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in this mortall life. Therefore I must frame my selfe to much patience, & submit my selfe to thee in all my desires. For thy Saints also, O Lord, who now reioyce with thee in the Kingdome of heauen, whilst they liued, expected in faith and great patience the coming of thy glory. What they believed, I believe: what they hoped for, I expect: whither they are come, I trust I shall come by thy grace. In the mane time, I will goe forward in faith, strengthened by the examples of the Saints. I haue also deuout books for my comfort, and for the guide of my life, & aboue all these, thy most holy Body for a singular remedy and refuge.

4. For I perceave two things to be chiefly necessary for me in this life without which this miserable life would be insupportable vnto me. Whilst I am kept in the prison of this body, I acknowledge my selfe to stand in need of two things, to wit, food, and light. Thou hast therefore giuen vnto me, weake creature, thy sacred

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sacred Body for the refectiō of my soule and body, & haſt ſet thy word as a light vnto my feet: without theſe two I could not well liue. For the word of God is the light of the ſoule, and thy Sacrament, the bread of life. Theſe alſo may be called the two tables ſet on the one ſide & the other, in the ſtorehouſe of the holy Church. One is the table of the holy Altar, conteyning the ſacred bread, that is, the precious body of Chriſt: the other is of the diuine law, conteyning holy doctrine, teaching true faith, & certainly leading to the part of the Temple within the veyle, where are the Holy of Holies. Thanks be vnto thee Lord Ieſus, light of euerlaſting light, for thy table of holy doctrine, at which thou ſerueſt vs by thy ſeruant the Prophets and Apoſtles, & other Doctours.

5. Thanks be vnto thee, Creator and Redeemer of man, who to manifeſt thy charity to the whole world, haſt prepared a greater ſupper, wherein thou haſt offered to be eaten,



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eaten, not the mysticall lambe, but  
thine owne most sacred Body and  
Bloud, reioycing all the faithfull with  
thy holy banquet, and replenishing  
them to the full with thy heauenly  
Cuppe, in which are al the delights  
of heauen, and the holy Angels do  
feast with vs, but with a more happy  
sweetnesse.

6. O how great & honourable  
is the office of priests, to whome it is  
graunted with sacred words to con-  
secrat the Lord of Maiesty, with their  
lips to blesse him, with their hãds to  
hould him, with their owne mouth  
to receaue him, and to administer  
him to others! O how cleane ought  
to be those hands! How pure that  
mouth! How holy the body, how  
vasported the hart of the Priest, in  
whome the Authour of purity so of-  
ten entreth. Nothing but holy, no  
word but chaste & profitable ought  
to proceed from the mouth of the  
Priest, which so often receaueth the  
Sacrament of Christ.

7. Simple and chaste ought to be

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be the eyes, that are wont to behold the body of Christ, the hands pure and lifted vp to heauen, that vse to handle the Creator of heauen and earth Vnto the Priests especially it is said in the Law : Be ye holy, for that I your Lord God am holy.

8. Assist vs Almighty God with thy grace, that we, who haue vnder-  
taken the office of Priesthood, may serue thee worthily and deuourly in all purity, and with a sincere conscience. And if we cannot liue in so great innocency as we ought to do, graunt vs notwithstanding in due manner to bewaile the sinnes which we haue committed, and in the spirit of humility, and sincere intention to serue thee heerafter with more ser-  
uice.

CHAP.

## CHAP. XII.

That he who is to communicate, ought  
to prepare himselfe with great  
diligence.

## The voyce of the Beloued.

I AM the louer of purity, and the gi-  
uer of all fa-cty: I seeke a pure  
hart, & there is the place of my rest.  
Make ready, & adorne for me a great  
chamber, and I will make with thee  
the Pasche with my Disciples. If thou  
wilt haue me come vnto thee, and re-  
maine vwith thee, purge the old lea-  
uen, and make cleane the dwelling  
of thy hart: shut out the whole world,  
& all tumult of vices: sit like a spar-  
row solitary vpon the house top, and  
thinke of thy offences in the bitter-  
nesse of thy soule. For euery louer  
prepareth the best and fairest roome  
for his beloued, & heerein is knowne  
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the aff. & of him that entertaineth his beloved.

2. Know thou notwithstanding that the worth of no action of thine, is able to make this preparation sufficient, although thou shouldest prepare thy selfe a whole yeare together, & thinke on nothing else, but of my mercy & grace only. Thou art suffered to come to my table, like a beggar invited to dinner to a rich man, who hath nothing else to returne him for his benefits, but to humble himselfe, & giue him thanks. Doe what lieth in thee, & do it diligently, not for custom, nor for necessity, but with feare and reuerence, and hartty affection receaue the body of thy beloved Lord and God who vouchsafeth to come vnto thee. I am he that haue called thee, I haue commaunded it to be done, I will supply what is wanting in thee, come & receaue me.

3. When I bestow the grace of deuotion on thee, giue thanks to God, for it is giuen thee, not for that thou.

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thou deseruest it, but because I haue mercy on thee. If thou haue it not, but rather feele thy selfe dry, continue in prayer, sigh and knock, & giue not ouer vntill thou deserue to receaue some crumme or drop of grace. Thou hast need of me, not I of thee, neither comest thou to sanctify me, but I come to sanctify and make thee better. Thou comest that thou maist be sanctified by me and vnited vnto me, that thou maist receaue new grace, and be stirred vp againe to amendment: Neglect not this grace but prepare thy hart with all diligence, & receaue thy beloued into thy soule.

4. But thou oughtest not only to prepare thy selfe to deuotion before Communion, but carefully also to conserue thy self therein, after thou hast receaued the Sacrament Neither is the carefull guard of thy self after, lesse exacted, then deuout preparation before. For a good guard afterwards is the best preparation thou canst make for the obtaining againe

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of greater grace, because that mans  
 mind becometh very indisposed, if  
 he presently power himselfe out to  
 outward comforts. Beware of much  
 talke, remaine in some secret place,  
 & inioy thy God. For thou hast him  
 whome all the word cannot take from  
 thee. I am he, to whome thou ought-  
 est wholly to giue thy selfe, that so  
 thou maist liue heerafter, not in thy  
 selfe, but in me, without all care.

### CHAP. XIII.

*That a deuout soule ought to desire  
 with her whole hart to be vni-  
 ted vnto Christ in the  
 B. Sacrament.*

### The voyce of the Disciple.

**H** Ovv may I obtaine this, o Lord;  
 that I may find thee alone, and  
 open my whole hart vnto thee, and  
 enioy thee as my soule desireth. And  
 that

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that no man may looke vpon me,  
nor any creature moue me or respect  
me, but thou alone maist speake vn-  
to me, and I to thee, as the beloued  
is wont to speake to his beloued, and  
a friend to banquet with his friend.  
This I pray for, this I desire, that I  
may be wholly vnited vnto thee, and  
may withdraw my hart from all crea-  
ted things, and more and more, by  
sacred Communion and often cele-  
brating, learne to tast of heavenly &  
euerlasting sweetnes. O Lord God,  
when shal I be wholly vnited and ab-  
sorpt by thee and altogether forget-  
full of my selfe! thou in me, and I in  
thee, and so graunt vs both to conti-  
nue in one.

2. Thou art my beloued, the  
choicest amongst thousands, in who  
my soule hath taken pleasure to dwell  
all the dayes of her life. Thou art my  
peace-maker in whome is greatest  
peace, and true rest, without whome  
is labour and sorrow, and infinite mi-  
sery. Thou art a hidden God, & thy  
counsell is not with the wicked, but  
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thy speech is with the humble and  
simple of heart. O Lord, how sweet is  
thy spirit, who to the end, thou  
mightest shew thy sweetness towards  
thy childre, vouchsafest to feed them  
with the most delicious bread,  
which descendeth from heaven, and  
is full of all sweetness. Surely there is  
no other Nation so great that hath  
Gods approaching vnto it, as thou  
our God art present to al thy faithful,  
vnto whome for their daily comfort,  
and for the lifting vp their hearts to  
heaven thou giuest thy selfe to be ea-  
ten & enjoyed.

3. For what other nation is  
there so famous, as the Christian  
people? or what creature vnder hea-  
ven so beloued, as a deuout soule, to  
whome God himselfe cometh to  
feed her with his glorious flesh? O  
unspeakable grace! O admirable fa-  
uour! O infinite loue singularly be-  
stowed vpon man! But what shall I  
giue vnto our Lord in returne of this  
grace, for so singular a charity? There  
is no other thing more gratefull that  
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I am able to give, then to bestow my  
heart wholly on my God, & to vaine  
it perfectly vnto him. Then shall all  
my bowells reioyce, when my  
soule shall be perfectly vnited vnto  
God. Then he will say vnto me: if  
thou wilt be with me, I will be with  
thee. And I will answer him: Vouch-  
safe, O Lord, to remaine with me. &  
I will be with thee. This is my whole  
desire, that my heart be vnited vnto  
thee.

CHAP. XIII.

*Of the seruient desire of some deuout  
persons to receaue the Body of Christ.*

*The voice of the Disciple.*

O How great is the store of thy  
sweetnesse, O Lord, vvhich  
thou hast hidden for them that feare  
thee ! When I remember some de-  
uout persons who come vnto thy  
Sacramēt, O Lord, with great deu-  
tion and affection, I am oftentimes  
confounded, and blush within my  
selfe,

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selfe, that I come so negligently and coldly to thy Altar, to thy table of holy communion, that I remaine so dry, and without spirituall motion or feeling, that I am not wholly inflamed in thy presence, my God, nor so earnestly drawne & moued, as many deuout persons haue been, who out of a vehement desire of receauing, and a feeling affliction of hart, could not containe themselves from weeping, but with the desire both of soule & body they earnestly longed after thee, O God, the liuely fountaine, being not otherwise able to temper nor satisfy their hunger but by receauing thy body with all ioy & spirituall greedinesse.

2. O most ardent faith of those persons, a probable argument of thy sacred presence. For they truly know their Lord in the breaking of bread, whose hart burneth so within them, whilst thou, O blessed Iesu, walkest with them. Such desire and deuotion, so vehement love and seruency is oftentimes far off from me. Be mercifull

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mercifull vnto me, good, Iesu, sweet  
& benigne Lord, & graunt me thy  
poore needy creature, to feele some-  
times at least in this holy Sacrament,  
a little cordial desire of thy loue that  
my faith may be more strengthened,  
my hope in thy goodnesse increased,  
& that my charity once perfectly in-  
flamed, after the tasting of heavenly  
Manna, may neuer decay.

3. Thy mercy, O Lord, is able  
to giue me the graced desire, & to vi-  
sifie me in thy boue conscience with  
the spirit of feruour when it shall  
please thee. For although I burn not  
with so great desire as those that are  
so especially deuoted vnto thee: yet  
notwithstanding by thy grace, I de-  
sire to haue this great inflamed desire,  
praying & crauing that I may partici-  
pate with all such thy feruē. louers,  
& be numbred among them in their  
holy company.

CHAP.

*That the grace of deuotion is obtained by humility, & denyall of our selues.*

**The voyce of the Beloued.**

**T**HOU oughtest to seek the grace of deuotion instantly, to aske it earnestly, to expect it patiently and consistently, to receiue it ioyfully, to keep it humbly, to worke with it diligently, & to commit the time & manner of this heavenly visitatiō to God, vtill it shall be his pleasure to come. Thou oughtest chiefly to humble thy selfe, when thou feelest inwardly little or no deuotion, and yet not to be too much dejected, nor to grieue inordinately for it. God often giueth in a short moment that, which he hath long time denyed: he giueth sometimes in the end that, which in the beginning of prayer he deferred to graunt.

1. If grace should be alwaies presently giuen, & at hand euer with

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a wish, it could not be well indured by a weake man. Therefore deuotiō is to be expected with good hope, & humble patience: yet impute it to thy selfe, and thy sinnes, when it is not giuen thee, or when it is secretly taken frō thee. It is somerimes a small matter that hindreth & hideth grace frō vs, if it to be called smal. & not rather a great matter, that hindreth so great a good. And if thou remove this, be it great or small, & perfectly ouercō it, thou shalt haue thy desire.

3. For presently at soone as thou giuest thy selfe to God, & seekest not this, nor that, for thine, one pleasure or will, but seiest thy self wholly in me, thou shalt find thy selfe vnited vnto him & quiet. For nothing will tast so well, & please thee so much, as the wil & pleasure of God. Whoso- euer therefore with a sincere hart directeth his intention to God, & purgeth himself from al inordinate loue, or dislike of any creature, shall be most fit to receaue grace, & worthy of the gift of deuotion. For our Lord

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bestoweth his blessings there, where he findeth his vessels empty. And how much the more perfectly one forsaketh these basest things, & dieth to himselfe by contempt of himselfe: so much the more speedily grace cometh, and entrencheth in more plentifully, & lifteth vp the hart that is free, to a higher state of grace.

4. Then shall he see, & abound, & wonder, & his hart shall be enlarged, because the hand of our Lord is with him, and he hath put himselfe wholly into his hãd for ever. Behold: so shall the man be blessed, that seeketh Almighty God with his whole hart, & taketh not his soule in vaine. This man deserueth great grace of diuine vnion, in receauing the holy Eucharist, for that he regardeth not his owne deuotion & comfort, but: aboue all deuotion and comfort, he prizeth the honour & glory of God.

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CHAP. XVI.

*That we ought to manifest our necessities to Christ, & to craue his grace.*

The voice of the Disciple.

**O** Most sweet and louing Lord, whome I now desire to receaue deuoutly, thou knowest my infirmity & the necessity which I endure, with how many sinnes I am oppressed, how often I am grieved, tempted, troubled, & defiled. I come vnto thee for remedy, I craue of thee thy heauenly comfort, and the ease of my payne. I speake to him that knoweth all thinges, to whome all my secrets are open, & who can only perfectly comfort & help me. Thou knowest what it is, wherof aboue all things I stand in most need, & how poore I am in vertues.

Behould I stand before thee, poore and naked, calling for grace, and crauing mercy. Refresh this thy hungry

hūgry & needy creature, giue heate vnto my coldnesse with the fire of thy loue, giue light vnto my blindnes with the brightnesse of thy presence, Turne all earthly things vnto me, into bitternesse, all things grievous and contrary, into patience, all base & created things, into contempt & obliuion. Lift vp my hart to thee in heauen, & suffer me not to wander vpon earth: be thou only sweet and delightful vnto me: siō henceforth for euermore, for thou only art my meate, & my drinke, my loue & my ioy, my delight & all my good.

1. O that with thy presence thou wouldest wholly inflame, burne, and chaage me into thee, that I might be made one spirit with thee by the grace of inward yniō & melting of burning loue! Suffer me not to goe from thee hungry & dry, but deale mercifully with me, as thou hast oftentimes dealt wōderfully with thy Saints. What meruaile if I should be wholly inflamed by thee, and dye, in my self, siū thou art fire burning &



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neuer decaying, loue purifying the  
hart, & inlightening the vnderstand-  
ding.

CHAP. XVII.

*Of burning loue, & vehement desire to  
receaue Christ*

The voyce of the Disciple.

**W**ITH great deuotion & burning  
loue, with most hartty aff. & o  
and feruour I desire to receaue thee,  
O Lord, as many Saints and deuout  
persons haue desired thee, when  
they receaued thy Sacrament, who  
were most pleasing vnto thee in  
holinesse of life, and most feruent  
in deuotion. O my God, my euer-  
lasting loue, my whole good, my  
happinesse without end, I would gla-  
dly receaue thee with the most ve-  
hement desire, & worthy reuerence,  
that any of the Saints euer had, or  
could feele.

2. And although I be vnworthy  
to haue al those feelings of deuotiō,  
yet

yet I offer vnto thee the whole affection of my hart, as if I alone had those most sweet inflamed desires: yea whatsoeuer also a deuout mind can conceaue & desire, all that, with greatest reuerence, and most inward affection I offer & present vnto thee, I will to desire nothing to my selfe, but freely & most willingly to sacrifice my selfe and all mine vnto thee, my Lord God, my Creatour, & my Redeemer, I desire to receaue thee this day with such affection, reuerence, praise, and honour, with such gratitude, worthinesse, & loue, with such faith, hope, and purity, as thy most blessed Mother, the glorious Virgin Mary receaued & desired thee, when she humbly and deuoutly answered th: Angell, who declared vnto her the mystery of thy incarnation, & sayd: Behold the bālmaid of our Lord, let it be done vnto me according thy word.

3. And as thy blessed Forerunner, the most excellent amongst the Saints Iohn Baptist cheerfully leaped

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with ioy of the holy Ghost, whilst he was yet shut vp in his mothers womb: & afterwards seeing Iesus walking amongst men, humbling himself very much, said with deuout affection: The friend of the Bridegrome that standeth and heareth him, reioyceth with ioy for the voice of the Bridegrome: so I also with to be inflamed with great & holy desires, & to offer my selfe vp to thee with my whole hart. Wherefore I offer also & present vnto thee the ioyes, seruent desires, excesses of mind, spiritual illuminations, & heauely visions of all deuout harts, with all the vertues & praises exercised, and to be exercised by all creatures in heauen and earth, for my selfe, & all such as are commended to me in prayer, that by all thou maist be worthily praised, and glorified for euer.

4. Receaue, my Lord God, the affections of my hart & desires, which I for thee giue thee, infinite praise & thanks, which according to the measure of thy vspeakable greatness

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greatnesse are due vnto thee. These  
I yield thee, & desire to yield thee e-  
uery day & moment, I doe intreat,  
and inuite all the heauenly spirits, &  
al thy deuout seruants to giue thāke  
& praises togeather with me.

5. Let all people, Tribes, and  
Tongues praise thee, & magnify thy  
holy & sweet name with great ioy, &  
seruent deuotion, & let al that reue-  
rētly & deuotly celebrate thy most  
high Sacramēt, & receaue it with ful  
faith, deserue to find grace, & mercy  
at thy hands, & pray humbly for me  
sinfull creature. And when they shal  
haue obtained their desired deuotiō  
& ioyfull vnion, & depart from thy  
sacred heauenly table well cōforted  
& meruailously refreshed, let them  
vouchsafe to remēber my poore &  
needy soule.

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CHAP. XVIII.

*That man be not a curious searcher  
of this Sacrament, but an humble  
follower of Christ, submitting  
his sense vnto faith.*

The voice of the Beloued.

**T**HOU oughtest to beware of curious & vnprofitable searching into this most profound Sacramēt, if thou wilt not sink into the depth of doubt. He that is a searcher of Maiesty, shalbe oppressed by glory. God is able to work more then man cā vnderstand. A pious & humble inquiry of truth is tolerable, so he be alwaies ready to be taught, & do endeauour to walk in the sound pathes of the ancient Fathers & Atrine.

2. Blessed is that simplicity, that forsaketh the difficult waies of questions, & goeth on in the plaine & assured path of Gods Commandemēt. Many haue lost deuotiō, whilst they would search after high things. Faith & sincere life are exacted at thy hāds, not height of vaderstanding, nor the  
depth

depth of the mysteries of God. If thou doest not vnderstand, nor conceaine those things that are vnder thee, how shalt thou be able to comprehend those that are aboue thee? Submit thy elf to God, & let thy sense be subiect to faith, & the light of knowledge shall be giuen thee in that degree, as shall be profitable & necessary for thee.

3. Some are grieuouſly tempted about faith & the Sacramēt, but this is not to be imputed to the, rather to the enemy. Do not regard not dispute with thy thoughts, neither do thou giue answer to the doubts moued by the enemy, but belieue the words of God, belieue his Saints and Prophets, & the wicked Serpent will fly from thee. It is oftentimes very profitable to the seruant of God to suffer such things. For he tempteth not Infidels & sinners, who he alredy securely possesseth, but he sundry waies tempteth & vexeth the faithfull and deuout.

4. Go forward therefore with a sincere & vndoubted faith, & come.

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to the Sacrament with vnfaigned reuerence. & whatsoeuer thou art not able to vnderstand, comit securely to Almighty God. God deceaueth thee not: he is deceaued that trusteth too much to himself. God walketh with the simple, reuealeth himselfe to the humble, giueth vnderstanding to little ones, openeth the senses of pure minds, & hideth grace from the curious & proud. Humane reason is weake, and may be deceaued, but true sayth cannot be deceaued.

¶ All reason & naturall search ought to follow faith, not to go before it, nor impugne it. For faith & loue do chiefly excell, & worke in a hidde māner in this most blessed & excellent Sacrament. God, who is everlasting, & of infinite power, doth great & inscrutable things in heauen & in earth, & there is no searching of his wonderfull workes. If the workes of God were such, as might be easily comprehended by humane reason, they were not to be called wonderfull, & vnspeakable. FINIS.



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